The Outlook

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THE STORY OF THE WAR

BY ARTHUR BULLARD

THE OUTLOOK'S WAR CORRESPONDENT AT HOME

THE outstanding events of the week—October 8 to 14—were the fall of Antwerp, the German drive towards the Channel ports, the check to the Russians in Poland and Galicia, and the insurrection in South Africa. It was a bad week for the Allies. The despatches from London, Paris, and Petrograd speak of the increasing rigor of the censorship. We know less about what is going on in Europe this week than at any time since the war was declared.

ANTWERP

What "hardly seemed credible" to me last week has happened. The German attack on Antwerp was not only "serious," but eminently successful. We have as yet no official account of the circumstances surrounding the reduction of the forts. Even the day on which the Germans entered the city is disputed. Some reports say October 8th, some the 9th, and one at least the 7th. No official statement mentions the number engaged on either side. The bulk of the defenders seem to have made good their escape towards Ostend, but some, both English and Belgian, were forced over the border into Holland and disarmed. The losses of the Allies, killed, wounded, and interned in Holland, were in the neighborhood of fifty thousand. The cost to the Germans is unknown.

THE VALUE OF FORTS

Although we altogether lack details of the fall of Antwerp, there are certain general considerations which throw some light on this *fait accompli*.

General Brialmont, who planned the defenses of Liège, Namur, and Antwerp—and he was the greatest builder of forts since Vauban—wrote in one of his books that the fate of fortified places would be decided in the open field. He saw that in the defense of a country an active army was more important than walls of concrete and turrets of steel. He was a partisan of universal conscription. To-day, as in ancient Sparta, every citizen must be a brick in the wall of defense.

In the last ten years—with the exception of coast defenses, which present quite a different problem—no great forts have been built in Europe. In 1886 the French experimented on their old fort at Malmaison with 8-inch melinite shells. The speed with which it was destroyed astonished the military world. Since that time the French General Staff has asked the Government for funds to improve and strengthen existing fortifications, but not to build new ones. The danger of a German attack through Belgium has been recognized these many years. The French General Staff has not depended on permanent fortifications to stop it.

The Franco-Prussian War—and to a less extent more recent wars—showed how dangerous reliance on walls may be. In 1870 the French were outnumbered from the first, but their available field forces were much reduced to garrison their strong places. The fate of Bazaine's army in Metz and the fall of Paris both proved that large armies once driven behind fortifications could be held inactive for a long time and eventually destroyed.

The great disadvantage of a fort is that it is hopelessly stationary. It cannot dodge. If you make your walls strong enough to resist 10-inch projectiles, 12-inch guns will do the trick. Once heavy siege guns are in place and the range is found, they can go on

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until they are worn out pouring their shells in a radius of a couple of feet.

But this same heavy artillery which no fortifications can resist is almost useless against infantry. They are not quick-firers, they cannot change their aim rapidly—and infantry can dodge. One of their high explosive shells, if it fell into a crowd of men, might kill half a hundred of them, but when the next shell fell there would be no men left in the zone of destruction. These 11-inch, and even 16-inch, Krupp guns of which we hear would be utterly helpless against an infantry charge.

We know that since the war broke out German forces operating from Metz have been trying to invade France between Verdun and Épinal. This line is heavily fortified, but when the fog of war is lifted we will probably find that the French infantry have been protecting the forts, not depending on them for defense. They are holding trenches in the open fields, miles in advance of the permanent fortifications. If the Germans had been able to bring their heavy guns to bear on these forts, they would have crumbled as quickly as those of Belgium.

There is probably no maxim more rigorously drummed into the young French officers than: "Remember Bazaine's fate at Metz. Do not allow yourself to be bottled up in a fortress." When the Allies found that their field army could not defend the line near the Belgian frontier, of which Maubeuge was a part, they abandoned that fortress to its fate. As they were driven back more slowly, they dismantled the fortifications of the La Fère, Laon, Rheims line. When their reinforcements gave them sufficient strength, they met the Germans in the open field in the Valley of the Marne and drove them back. If their infantry had not been able to hold the Germans in front of Verdun, Toul, and Épinal, they would probably have blown up those forts and retired, as they did in the northwest.

General Brialmont realized that forts could not hold out permanently unless the field army could prevent the enemy from bringing up their great guns. But he did expect his forts to hold out much longer than they have done. It was partly because he did not foresee the giant guns now in use, but more because the transport of siege guns in his day was very slow. The wonder of these Krupp guns is not their size but the speed with which they can be moved

Up till this war all sieges have been begun with insufficient artillery. For weeks the Japanese sat around Port Arthur and made no very important gains until they had shipped their siege guns across the water and had laid railway tracks to bring them up and had constructed elaborate emplacements for them. Once they had established "fire superiority," it was only a question of time when the fortress must fall. But bringing up their siege artillery was slow work.

In the Balkan War the Christian Allies were notoriously lacking in heavy guns. Scutari, Janina, and Adrianople held them in check for a long time. They were eventually captured, but at great cost of life, because proper siege guns were not available.

So, although military authorities were agreed that the outcome of a campaign depended on the destruction of the enemy's army, fortresses were relied upon to resist field artillery and to hold the invader in check until he could bring up his siege train.

General Brialmont threw around Antwerp two rings of forts. The inner one was expected to protect the city itself from field artillery. The second ring—ten to fifteen miles from the city—was intended to stop any invader long enough to give the Belgian army, in case of a defeat, a safe haven in which to rest, refit, and reform for a new offensive in the field. The defenses of Paris were laid out on the same theory.

These calculations were rendered ineffective by the Krupp contrivances for the rapid transit of heavy artillery. The guns did not reach Liège in time, and the forts there were able to hold out till they arrived. But the Germans managed to have their heavy artillery in the very front at Namur and Maubeuge. They had plenty of time to bring them to bear on the outer forts of Antwerp, but they moved them forward, within the range of the city, with amazing rapidity.

So the problem which faced the military authorities of Antwerp was not, Can our forts resist the Krupp guns? but, Have we enough men to prevent the Germans from bringing up their heavy artillery?

As soon as it was evident to them that their field army was not strong enough to hold back the Germans, their duty was to remember Bazaine and to get out of the forts as quickly as possible. The retreat was hazardous because, as our map shows, there

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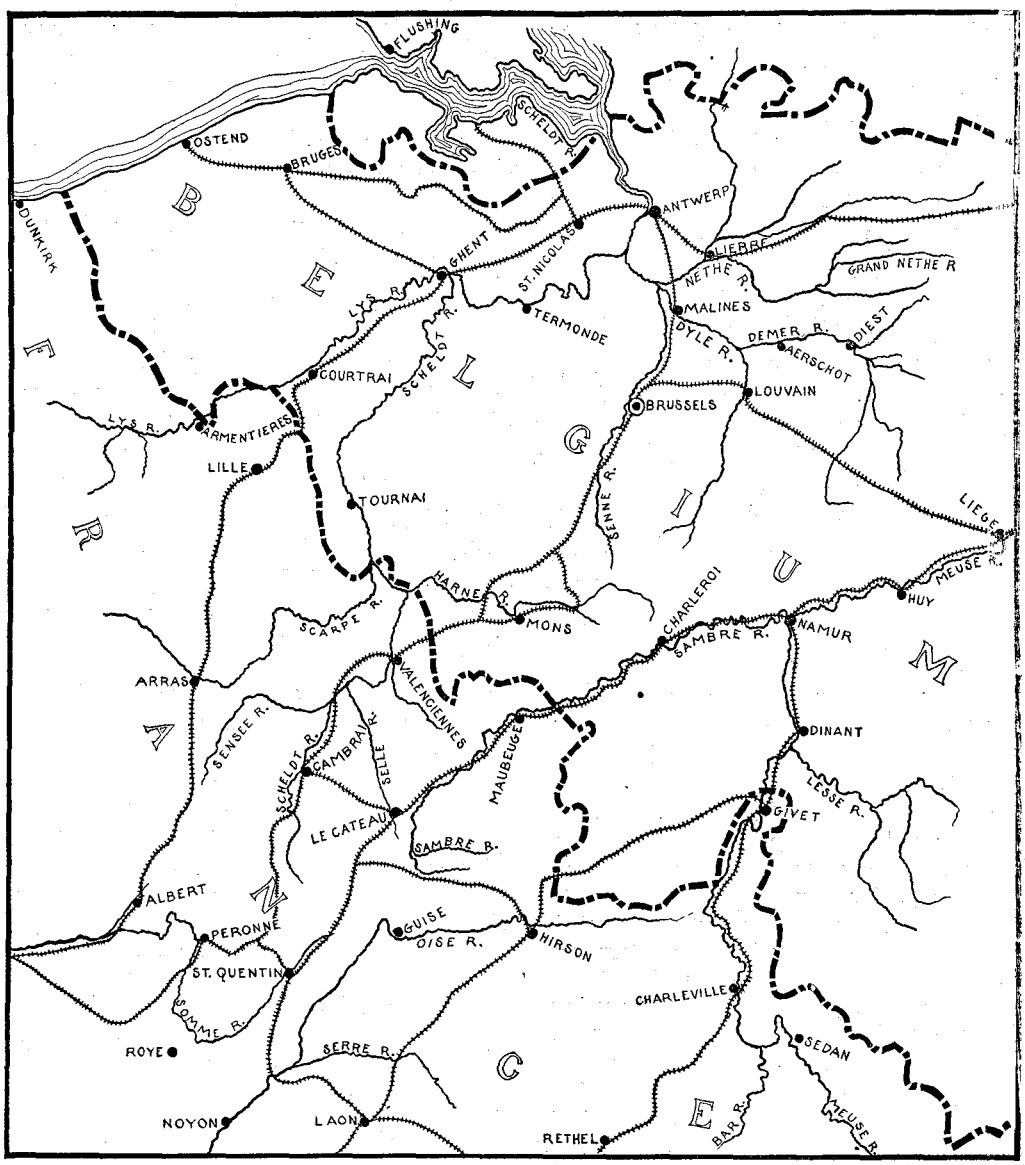

DRAWN FOR THE OUTLOOK BY RUDOLPH SCHOENE

THE BELGIAN BATTLEFIELD

The reports of the 14th of October indicated that the left wing of the Allies, under the command of General d'Amande, extended in an irregular line north from Noyon towards Lille. The Germans were in control of Roye. But at other points the Allies' outposts were farther east. The fighting in the territory between Noyon and Albert has been violent in the extreme. It has been a struggle for railways. The German right wing is largely provisioned by the two lines "Liège, Namur, Maubeuge, Le Cateau St. Quentin," and "Brussels, Valenciennes, Cambrai, Peronne." In the same way the opposing army of the Allies is largely dependent on the line from Paris, through Albert and Arras, to Lille. Neither army has been able to cut the other's communication.

Since the fall of Antwerp the interest has shifted to the district north of Lille. Both sides are rushing all their available troops into the western half of Belgium. The Germans are aiming at Ostend and the Channel ports farther south. The Allies are trying to hold them back from Ostend.

was a very narrow gap between Termonde, which the Germans were reported to hold, and the Dutch border. To cross into neutral territory meant that they would have to be disarmed. Most of their force seems to have won its way through.

If there had been no hope of escape, they might possibly have resisted a few days longer. But every hour threatened their one avenue of retreat, and, very soundly from a military point of view, they abandoned the city. A field army, even if it is running away, is immensely more valuable than any number of dead heroes.

So the siege of Antwerp boils down to the question of the size of the opposing

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armies. I estimated the defenders at a quarter of a million. Theoretically the Belgian army numbers about one hundred and fifty thousand. But unemployment, as a result of dislocated industry, has been so great that the number of volunteers has been very heavy. There has not been time to whip these recruits into shape for field operation, but they ought to have been serviceable behind defenses. And to some extent at least the Belgians had been reinforced from England.

The highest estimate I have seen of the number of Germans before Antwerp is five army corps, or about one hundred and fifty thousand. I do not believe that the Germans could have pushed their great siege guns across the Nethe in the face of heavy odds. So there were either fewer defenders in Antwerp than I estimated or more Germans outside than have been reported. I either overestimated the strength of the Belgian army or it was not all in Antwerp.

THE NUMBER UNDER ARMS

The size of the contending armies is the hardest point of all to determine. There is no reliable information, and the estimates are most contradictory. The morning papers of the 13th published side by side a circumstantial report from Rome that the number of Germans under arms was a little over two millions and a despatch from London which put the German army in the western campaign alone at two and a half millions.

Last week I gave my reasons for estimating the Russian army at a much smaller number than that generally stated. The figures given in "The Statesman's Year Book" and encyclopædias are the "theoretical maximum." Probably no country in Europe has the necessary material at hand to equip anything like this number. If only two or three countries were at war, they could buy munitions in neutral markets. But in this crisis no nation is willing to part with war supplies. Every country will have to fight with the equipment which was stored in its depots at the outbreak of the war and what it can manufacture during it. So the size of the various European armies depends not on the number of men trained to arms, but on the number of arms.

Germany was reported to be the most fully equipped, but it is extremely improbable that she could put her four million odd men into the field during these first two months. The extent and speed with which she can reinforce her armies depend on her ability to equip her waiting volunteers. The same is of course true of the allied armies. Estimates of their present size are largely a matter of guessing.

HOLLAND

The fall of Antwerp emphasizes the embarrassing position of the Dutch. The city can be of little immediate value to the Germans unless they can use the river Scheldt, which, on its way to the sea, runs through the neutral territory of Holland. The Germans are reported to have again given assurance to the Dutch Government of their intention to observe scrupulously all the treaties between them. Certainly the Germans have done so in the past, in striking contrast to their violation of the Belgian and Luxemburg treaties.

This special complaisance for the Dutch has been explained by the English on the ground that Germany imports or hopes to import foodstuffs through the ports of Holland, which the English cannot blockade as long as the country remains neutral. The English papers have given considerable space to this controversy. The Dutch army of 125,000 is not large enough to be a decisive factor on either side, so the sentiment in England seems to be that it would be better for Holland to be forced to join Germany than to be allowed to maintain a neutrality which is an assistance to Germany.

The Dutch have a long tradition of peace. They have little to gain by a war and much to lose. Much of their industrial life is dependent on the commerce up the Rhine, which of course would be lost if they joined the Allies in war against Germany. But of equal, if not of greater, importance are their overseas possessions. By shrewd and on the whole enlightened administration they have made their colonies in the East and West Indies pay. The densely populated home land is largely supported by them. And of course these rich colonies will be lost if they join Germany against the Allies.

Another element in the situation is the traditional jealousy between Belgium and Holland. If the Allies win, they will certainly "compensate" Belgium for her heroic rôle in the war. And the one thing that Belgium wants is that slice of Dutch territory which shuts off Antwerp from the sea.

Holland will do her utmost to keep on the

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very narrow path of neutrality. But it will not be surprising if she is soon forced to take sides.

THE EASTERN CAMPAIGN

That all was not going smoothly for the Russians in Galicia became probable as day after day passed with no news of any advance from Tarnow towards Cracow. Some days ago the Russian General Staff announced a stricter censorship, and since then they have given out very little information as to the position of their troops. Their reports are consistently optimistic but meager.

The Austrians now announce that, having either reformed their old army or brought up a new one, they have forced the Russians to retire from Przemysl. This, however, is denied from Petrograd.

Also the despatches from Berlin indicate that the battle line in Poland is much farther east than seemed probable last week. The Germans claim to be in control of all of Poland west of the Vistula. Warsaw would therefore seem to be in danger. We have no definite information as to the whereabouts of the Russian Army of the Center. But, although advance-guard actions may go on for several weeks before the main battle is joined, a serious test of strength between the Russians and Germans seems imminent, if it has not already begun. If the German claims are true, the impending battle is more likely to be named after the Vistula than the Warta.

This week has brought no noteworthy news from the frontier of East Prussia.

SOUTH AFRICA

The news that the British Government has had to declare martial law throughout the South African Union because of disloyalty among the Boers is almost as dramatic in its suddenness as the fall of Antwerp. The official announcements say that the revolt is limited to a small commando of disaffected Boers in the extreme northwest of the Union, where the British territory marches with German Southwest Africa. Although the trouble seems to be localized in this outlying district, the Government has deemed it wise to extend martial law to all parts of the Union.

It will be remembered that at the outbreak of the war the Parliament of the Union passed loyal resolutions and that the local troops were ordered to invade the neighboring German colony. General Beyers, the commander-in-chief of the Union troops, promptly resigned and stated in an open letter his reasons for doing so. He believed that England was not justified in declaring war on Germany, and, even if war was inevitable in Europe, there was no excuse for it in South Africa.

His resignation was at once accepted, and General Botha took the post he abandoned. The English press made light of the incident and insisted that the Union was entirely loyal to the Empire.

It is much too early to foresee the result of this revolt of Lieutenant-Colonel Maritz. The loyal forces may be strong enough to extinguish this rebellion and proceed with the invasion of German territory. But the disaffection of these two officers may be much more widespread than the report of Governor-General Buxton indicates.

THE GENERAL SITUATION

These days—from October 8 to 14—were the most successful the Germans had seen since they were turned back at the Marne.

The reduction of Antwerp was a great achievement. Above all, it demonstrated that they could spare men from the other campaigns. While they did not succeed in destroying the Belgian army, they drove it from a dangerous point of vantage. They will worry less about their communications in the future.

The center of interest in this western campaign now is the race to control western Belgium and the Channel ports. If the main line, from Belfort to Verdun, across France to Noyon, and up to the Belgian border, holds, as it has held for weeks, the most important fighting will be between Lille and the coast. It is to the interest of the Allies to make this line run as nearly due north as possible. The Germans, if their plans are realized, will make it run due west from Lille. If they can bend it farther back, the Allies' left wing will be in danger. It is a question as to which side can throw the most men into this district in the next few days.

And, while the fog of war hangs very dense on the Russian border, everything indicates that the Germans have, at least temporarily, checked the Russians.

The news that the English are having trouble in their colonies will give great encouragement to the Germans.

But still another week has passed without any crushing blow to France.

New York, October 14, 1914.

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THE REFUGEES

BY HERMANN HAGEDORN

What cries, what crashes in the street?
What riotous madness in the square?
Oh, frightened heart and flying feet,
Weeping mother of babes, be fleet!
Flee like the doe, flee like the hare!
The terrible hunter is out to slay.
War, the hunter, with flaming gun!
His blighting shadow is over the sun.
To cover, to cover, ye hunted, run!
Mother and maiden, babe and nun,
Out of the house and the streets, and away!

Mother, draw close the babe to you bosom.
Close, close! Hide him well in your shawl!
For the battle blight is on bud and blossom,
And the fairest and frailest are first to fall.
Father, hold fast your little son's hand,
Sister, hold fast to the sheltering arm!
War, the hunter, stalks over the land,
And his breath is thunder and storm,
And trample of hoofs, and murder and pillage,
Savage eyes and the ruthless blade.
A roaring forge is the friendly village,
And hands of hell are the hills where you played.
Mother, hold close the babe to your breast,
And flee, flee! For the cannon are loud.
Cannon to east, cannon to west!
Look! Falling walls, and a cloud
Of dust for a shroud
O'er some one's dearest and best.
Look! Falling walls, and a spire
Crumbling to earth!
Look! Falling walls, and the fire,
Roaring red mirth.
Falling walls,
Withered dreams!
Cries and calls
And screams!
And hither and thither, stricken and bowed,
The surging and wailing crowd.

This way, that way, this way for flight!
All that the years have laid on your heart,
Through toil and passion and dear delight,
Crowd on your market-cart.
And out, out, out of the terrible town,
Out, from the smoke and the crying,
Out from the dear walls, crashing down
Over the living, the dying.
Out! And turn not for father or child,
Lost in the dark and the ravage.
Out! Ere the golden bowl be defiled
With the thirsty lips of a savage!

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Out, with your cart-load of despair,
Out, with your shards of faith!
Out, with your old dame in her chair,
Moaning, and crying for death.
Out, out, out! And whither? Who cares?
Life is ended. Death is come.
Vain are your lifted hands, and your prayers.
God is fallen, God is dumb.
And we, we! We are dead. And the roads
Where the neighbors go with their carts
Are the roads of the ghosts in hell, and the loads
They push are their broken hearts.

THE WEEK

THE CLAYTON ANTI-TRUST BILL

Together with the Trade Commission Bill, passed and signed several weeks ago, the Clayton Bill makes up the entire Administration programme of legislation, in this session of Congress, relating to the restraint of wrongful or unfair business methods. One other bill originally proposed—that relating to the issue of railway securities—has been abandoned, for this session of Congress at least; and the provisions of other bills introduced at the Administration's suggestion have either been incorporated into one of the two bills passed or have dropped out of sight.

The Clayton Bill itself underwent more than one serious alteration when the two bills passed by House and Senate were in the conferees' hands; and these changes, after some ineffective opposition, were adopted by both branches of Congress. One was the excision, out and out, of specific personal criminal penalties for violation of the bill's provisions; it was this provision that had led Chairman Webb, of the House Judiciary Committee, to declare that the Clayton Bill had "plenty of teeth for the guilty;" and Senator Reed, in his fight against the abandonment of the provision, declared that if the bill passed without the penalties it should be entitled "An Act to apologize to unlawful restraints and monopolies" and "a dough-bullet bill."

The other change was, in the judgment of many critics, even more weakening to any effective regulation of corporation abuses. It consisted in inserting the word "lawfully" in many cases where a prohibition occurs, so that in those cases nothing is forbidden which heretofore was lawful; in other words, if the Sherman Anti-Trust Law already made a thing unlawful, it is unlawful under the Clayton Bill; if not, not. Thus, in the labor field, picketing and secondary boycotting must not be interfered with if "lawfully" carried on, which apparently leaves the matter much where it was before. So also with the prohibition as to interference with labor or agricultural organizations when "lawfully carrying out their legitimate objects." Moreover, while the Clayton Bill gives to the Inter-State Commerce Commission, the Trade Commission, and the Federal Reserve Board, respectively, authority to enforce compliance with their orders in accordance with the nature of the offense, the *method* of enforcement is through the Federal courts, which may, after a hearing, set aside the order of the Commission or Board. Neither the Clayton Bill nor the Trade Commission Bill, nor both together, give direct and adequate power for such regulation of wrongful and illegal acts by "big business" as the Inter-State Commerce Commission has in regard to railways.

WHAT THE CLAYTON BILL DOES AND WHAT IT FAILS TO DO

The points in which the Clayton Bill is most specific and in which it does actually supplement the Sherman Law are: its prohibition of interlocking directorates for banks and trust companies having deposits, capital, surplus, and undivided profits of over $5,000,000 (under certain limitations, however); its restrictions upon holding companies; its rules as to price discrimination in favor of purchasers agreeing not to use the goods or supplies of a rival company; and its restraints

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as to the use of injunctions in disputes between employer and employees and as to alleged contempt of court. These provisions do considerably enlarge the knowledge of the public as to what is forbidden as being in restraint of trade or as creating a monopoly, although it may also be said that in part they merely enact into new law what the *dicta* of the United States Supreme Court has already established as the meaning of existing "anti-trust" legislation.

Frankly, the Clayton Bill has dissatisfied both radicals and conservatives. The first find in it no strong and consistent plan for dealing with abuses while safeguarding freedom of business action; the second strenuously object to it as a cause of uneasiness to business at a time when experiments are dangerous and business needs encouragement instead of restraint. So it is that we find two papers so different in political views as the "Tribune" and the "Times" of New York calling the Clayton Bill, the first "a muddle and a sham," the second "two-faced legislation."

The Outlook believes in the doctrine of the restriction, not of fair and honorable business, but of the abuses by which fair trade is injured and competitors and consumers wronged. It believes also that regulation should be through a commission working under law. If time shall show that the new Trade Commission and the provisions of the Clayton Bill bring these things about effectively, The Outlook will gladly accord them praise. At present, as a scheme of action, they seem to lack vitality, practical efficiency, coherence, and completeness.

FOR A BETTER ELLIS ISLAND

What happens to the immigrant knocking at our doors? We jail him. Which is well enough for a day or two, perhaps, but sometimes it lasts for weeks. However, prison reform is spreading itself broadcast, even as far as Ellis Island, the home of New York's Immigration Bureau.

With the best intentions in the world toward the immigrant—intentions of the United States Government, intentions of the steamship companies, intentions of the labor agencies—still the way of the newcomer is hard. It leads over the terror of the seas, through the miseries of the steerage, into the detention pens of the island. There two per cent of all who seek America must be weeded out, torn away from the main body and deported. The "Isle of Tears," the Germans call it—tears of those who have journeyed far only to look at the promised land which they may not enter.

The new Commissioner of Immigration, Dr. Frederic C. Howe, appointed by President Wilson, was formerly the head of the People's Institute in New York City, and his training there is of service now in enabling him to attack the problem of what can be done to turn an alien into a good citizen.

"When I first came to the island," said Dr. Howe in explanation of recent changes in the routine of his department, "I was struck by the dreadful idleness of these poor people. Some three hundred of them were detained here, compelled to sit hour after hour on hard benches in a bare room, women and children in one, husbands and fathers and sons in another, the length of the building apart, never meeting except at meals, and with absolutely nothing to do.

"The first thing we did was to turn the lawns about this building into playgrounds for the mothers and babies. Some of these peasants had been away from the soil, shut up indoors, for months. It meant a lot to them to get out into the sunlight and feel the grass under their feet again.

"The next step was to find a common hall, that families might be together every day. As long as the warm weather lasts the inclosed porch overlooking the city makes a capital social room. They have magazines and pictures here to look at and excellent concerts every Sunday, besides a gramophone to play cheerful tunes for them. Now we want to take down the wire netting from around the examination rooms, which makes them feel like animals in a cage, and then we'll hang maps and pictures on the walls. The only thing that is lacking over here is imagination. No one ever seemed to try to imagine what a detained immigrant must be feeling.

"And then, because so many must stay weeks, sometimes months, at the island awaiting decisions as to their cases, or until their health or fortunes may improve sufficiently to admit them, we have appealed to the school authorities to send us specially equipped teachers to hold classes for the children and for the men and women eager to learn the language and customs of their new country."

"First Lessons in Americanism" all this might be termed, for the new Commissioner

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believes that it is time for the State to take over the business of assimilating the immigrant rather than to leave him longer to the mercies of whatever political organization may need his vote.

Dr. Howe explains his ideas in very much these words: "The big problem for aliens to face is always that of employment. It ought to be possible to feed laborers directly into the industry for which each is best fitted. That is impossible now, and will be until employment as a whole is handled intelligently and scientifically. But I believe it would be feasible to devise a plan whereby each immigrant could be brought into touch with the school, industrial, police, and health authorities of the place of his destination; so that, if he has children, the school board will see that they are sent to school, a market will be found for his labor, the police of the town will hear of him, and the health authorities will be able to look after him. After all, we have been so intent on eliminating the two per cent of undesirables that we have lost sight of the ninety-eight per cent whom we have invited to our shores."

Ellis Island has, with great difficulty and labor, been developed into an efficient sort of National sieve for separating the fit from the unfit. To achieve this was essential not only to the welfare of the country but to the real interest of the immigrant. Now, under its new Commissioner, Ellis Island gives promise of developing a new function—that of a beginners' class in American citizenship.

THE BROWN UNIVERSITY CELEBRATION

The celebration of the one hundred and fiftieth anniversary of the founding of Brown University at Providence, Rhode Island, began appropriately with a sermon by its President, Dr. Faunce; for Brown, like all the other New England colleges, was founded by religious men, and has drawn its inspiration and support from Christian faith and generosity. Dr. Faunce compared the university of to-day with the colonial college, emphasizing the broadening and deepening interpretation of the Christian faith which distinguishes the university of to-day from the college of colonial times. All but one of the nine colleges founded before the Revolution received their impulse from religion; and to extend that faith was one of the great aims of colonial education.

A religious origin, he said, gives an institution breadth of outlook and universality of appeal. It means a sense of the relation of all men and all things to one another. In spite of the danger of sectarianism, the religious impulse means for any institution release from the petty, personal, and the parochial. It is saved from materialism, from mere bread-and-butter education. It is the home of idealism, of universal truth, and of boundless hope. Dr. Faunce reminded his auditors that when Dr. Wayland was President the total endowment of Brown University was $31,300—plus Francis Wayland; and that on all anniversary occasions the College must go back to the day of small things and great ideals. Devotion to research, he said, is one of the deepest and purest passions of the human spirit. It is without hope of gain, without fear of consequence, without count of cost.

The colleges are coming into a broader interpretation of the Christian faith. The university does not and cannot subscribe to any human creed; it cannot allow any ecclesiastical assembly to prescribe its studies or mold its policy; the university whose policy is determined by church authorities or by mass-meetings is an echo and not a leader. But because it has this independence the college must realize its responsibility for the promotion of the Christian ideal. To use Dr. Faunce's own words:

> This Christian idealism humanizes all study and makes it vital. It prevents the search for truth from becoming mere grubbing after facts hitherto unknown because not worth knowing. It prevents the intellectual isolation of scholars who have lost the forest in the trees. It prevents the sciences from becoming inhumanities, and saves literature from becoming material for dissection. It sheds over class-room and laboratory and playground "the light that never was on sea or land," and in that light the path of duty begins to shine. We see to-day the Christian ideal antagonized, if not suppressed, by whole sections of the modern world—by the perverted philosophy of force, by the arrogant militarism of Europe, by theories that would base all national greatness on dreadnoughts and battalions.

OTHER SPEAKERS AT THE CELEBRATION

The various phases of the relation of the university to religion were brought out by Bishops Burgess and Terry, Presidents Thomas, Sharpless, and Horr. Dr. Thomas declared that—

> Religious instruction in our colleges has failed of its largest effect because it has not been suf-

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ficiently religious. In the reaction from unscientific methods in theology and uncritical use of Scripture, we have filled up our courses with criticism and science and left out the spirit and the soul. We have analyzed the husk and forgot the kernel. If the courses in the Department of Religion were known as searching and vital studies of the enduring religious problems of humanity, and of the questions of faith which confront every man who lives earnestly, on the basis of the great literatures which deal with those questions, and if it were a matter of common knowledge that every student taking such courses would be brought day after day to real grip with the very issues of life, our religious teaching would strengthen mightily its hold upon the student heart. Only by such procedure can we carry out the Puritan tradition in religious education, and that much of the tradition at least we can doubtless all agree should be preserved.

The historical address by Justice Hughes, of the United States Supreme Court, characterized briefly the salient features of the policy of the successive presidents, emphasizing Dr. Wayland's broad and prophetic policy. "He had the vision of democracy and of its educational as well as its spiritual needs." He was eager to enlarge the scope of college work, and very strongly urged that the prescribed courses of the time were not preparing men to develop the resources of the continent. The result of Dr. Wayland's leadership was a great broadening of the courses of study. Justice Hughes declared that Brown had never had a President of greater power over young men than Dr. Andrews, whose commanding virility evoked instant response.

A very interesting feature of the celebration was a play, "In Colony Times," which brought before the audience several historical episodes. This play, which had some of the elements of the pageant, including fewer incidents and treating them at greater length and more dramatically, was one of the most interesting features in a very interesting week.

ALCOHOL AND THE WAR

Reports continue to reach this country of the incalculable improvement made in Russia by the abolition of the sale of alcoholic drink, an abolition which dates from the beginning of the great war. The realization of the part played by alcohol in Russian life is not, however, an instantaneous growth produced by war conditions. It will be remembered that Russia's whole system of taxation has recently undergone a drastic criticism when it became painfully evident that Governmental revenue derived from methodical stimulation of the desire for alcohol was doing much to undermine the nation.

That this movement against alcohol is by no means confined, among the warring nations, to Russia may be seen in Lord Kitchener's advice to the British troops at the outbreak of the war and by the fact that both the British and the Germans are claiming temperance as one of the distinct virtues of their troops. The London "Times," for example, says:

> The trail of the German troops is marked, as innumerable witnesses testify, by myriads of empty bottles. Their once proud soldiery is now typified by the colonel found in a stupor amid his unconscious men beside a cask in an Epernay cellar. We may contrast with this picture the spectacle presented by the Allies—Russia absolutely prohibiting the sale of vodka and beer throughout her immense dominions, France forbidding the sale of absinthe, the British soldier marching through the best vineyards in existence and temperately demanding, as many letters tell us, his cup of tea. The great victory over drunkenness in Russia has received far too little attention in this country. Since China proscribed opium the world has seen nothing like it. We have been well reminded that in sternly prohibiting the sale of spirituous liquor Russia has already vanquished a greater foe than the Germans. Is it fully realized yet that for the Allies, and for the first time in history, this is to all intents and purposes a "teetotal" war?
>
> The fight sternly waged by all the Allies alike against intemperance symbolizes the other victory which must eventually be theirs. Troops who march obeying the Czar's ukase against drink, who carry in their knapsacks Lord Kitchener's admonition to abjure wine, already have an immense moral advantage over armies whose officers set their men the example of looting every cellar they find. In the vinous excesses of the German forces we see a hint of their coming overthrow. Even the strong and undoubtedly courageous stand they are now making does not weaken that impression.

English military opinion of the destructive properties of alcohol has good backing in the following poster signed by many of England's foremost medical authorities and circulated extensively throughout the country. Of the names attached to this petition to the English people that of Sir Frederick Treves is per-

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haps most familiar in America. Here is the poster:

EFFECTS OF ALCOHOL
ON
Naval and Military Work

TO ALL MEN SERVING THE EMPIRE

It has been proved by the most careful
SCIENTIFIC EXPERIMENTS
and completely confirmed by actual experience in
ATHLETICS AND WAR
as attested by

FIELD-MARSHAL LORD ROBERTS, V.C., K.G., K.P.
FIELD-MARSHAL LORD WOLSELEY, K.P., G.C.B.
and many other Army Leaders, that

ALCOHOL OR DRINK

(1) SLOWS the power to see Signals
(2) CONFUSES prompt judgment
(3) SPOILS accurate shooting
(4) HASTENS fatigue
(5) LESSENS resistance to Disease and Exposure
(6) INCREASES shock from wounds

We therefore most strongly urge you for your own Health and Efficiency that at least as long as the war lasts you should become

TOTAL ABSTAINERS

(Signed)
THOMAS BARLOW, M.D., F.R.S., K.C.V.O., Pres. Coll. Phys., Physician to H.M. the King
FREDERICK TREVES, F.R.C.S., G.C.V.O., Hon. Col. R.A.M.C., T.F., Sergeant-Surgeon to H.M. the King
G.J. H. EVATT, M.D., C.B., Surgeon-General R.A.M.C.
VICTOR HORSLEY, F.R.C.S., F.R.S., Captain R.A.M.C., T.F.
G. SIMS WOODHEAD, M.D., F.R.S., Lt.-Col. R.A.M.C., T.F.

A SOBER GERMANY

That the testimony of the "Times" to the intemperance of the German soldiery will not be accepted in quarters sympathetic with Germany may well be imagined. In an article by Professor Thomas C. Hall, of the Union Theological Seminary, who has been appointed Roosevelt Professor of the University of Berlin for the year 1915–1916, appears the following description of the control shown by the German soldiers in the matter of alcohol. It should be said that Professor Hall's testimony can hardly be regarded as judicial or any less partisan than that afforded by the London "Times," for he applies to the Allies such names as "a crowd of ill-conditioned loafers," speaks of England's "misguided Government under the evil influence of Sir Edward Grey," and gives an estimate of his value of French opinion by a sweeping allusion to the "decadent press of the French boulevard." What Professor Hall has to say, however, of the manner in which the German troops went to war may be found both of interest and value. "Simply amazing has been the exhibition of strength on the part of Germany. Of her military strength no one had any doubt, but her financial and, above all, her moral strength has been a revelation. With the first proclamation of war, all drinking was stopped at once. I have seen, not hundreds, but thousands of soldiers pass, but never an oath or a drunken word have I heard. Grim humor marked much of the passing and never-ending stream. But there was no levity, much singing, much quiet praying, and often a very solemn hush, as all the terrible issues of such a struggle for the Fatherland and the highest values came home."

Not one of the least gains which may spring from the conflict is a realization of the true relation of drink to efficiency and success. A truth learned in the harsh necessity of war will doubtless not be forgotten in peace.

KING CHARLES OF RUMANIA

The death of King Charles of Rumania is one of the tragic incidents connected with the war, though it is by no means certain that it was caused by the war. King Charles was one of the few successful rulers of foreign birth chosen to preside over the fortunes of a different race. He was a Hohenzollern, and was serving in the Prussian Guard when, at the age of twenty-seven, he was called to be ruler of Rumania. His name was suggested by Napoleon III when the Turkish provinces of Moldavia and Wallachia were united to form Rumania. His going to Rumania was an adventure. When he consulted Prince Bismarck, that cynical statesman told him that it would be an interesting experience to look back upon. As a matter of fact, it turned out to be a very fortunate selection for the Rumanian people.

The new Prince was obliged to enter his principality disguised as a Russian merchant bound for Odessa. He sailed down the Danube and landed on Rumanian territory in 1866 and was proclaimed Prince a few days later. The accomplished and beautiful woman who was to become his wife, the Princess Elizabeth of Wied, had already captivated him; and his marriage brought to the Prince a wise counselor and a helper of

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fascinating personality. "Carmen Sylva," as she came to be known, has taken the deepest interest in the Rumanian people. She has made herself the friend of the children of Rumania by her stories, her poems, and her loving interpretation of Rumania folklore. The one child of King Charles, a boy, died at the age of six; and the succession was transferred to the family of the Prince's elder brother. The new King, Ferdinand, was born in 1865.

In the war between Turkey and Russia Prince Charles displayed remarkable ability and was an important factor in the decisive victory at Plevna. In 1881, with the consent of the Powers, Prince Charles became King Charles of Rumania, and his people cast for him a steel crown from a cannon captured at Plevna. His administration has been notably successful, not only in establishing the Kingdom politically, but in developing the life of the Rumanian people through education and the fostering of economic interests. When Alexander of Battenberg abdicated the throne of Bulgaria in 1887, King Charles was invited to be his successor; but the consequence of his acceptance would have been a dynastic union similar to that existing between Austria and Hungary, and the Rumanians were not willing to accept the arrangement. Rumania has been sharply criticised for her persecution of the Jews, and King Charles has not escaped condemnation for yielding to the race prejudice which has been very strong among his subjects. Last January, however, he pledged himself to improve the condition of the nearly three hundred thousand Jews in Rumania.

THE PRESENT SITUATION

At the end of an arduous and useful life a tragic situation arose from the collision between the King's loyalty to his family and the interests and feelings of the Rumanian people. He has been strongly German in feeling, while Rumania has been strongly anti-German.

The Rumanian people pride themselves on being of Roman descent. There was a good deal of feeling against the Russians, growing out of the territorial settlements which followed the war with Turkey in 1887; but the Berlin Conference, under the leadership of Bismarck, gave back to Russia a large section of territory ceded to Rumania after the Crimean War. This alienated Rumanian feeling. Later, alliances were made with Berlin, Vienna, and Rome, and Rumania has been counted as a supporter of the Triple Alliance; but of recent years the diplomacy of the Triple Alliance, disastrously ineffective at the beginning of the present war, has sacrificed the friendship both of Rumania and of Italy.

Last year Rumania made alliances with Servia, Greece, and Montenegro. Her interests, with those of the Balkan States and of Italy, are antagonistic to the interests of Germany and Austria, and for a long time the Rumanians in Transylvania have been suffering from oppression and Rumania has been endeavoring in vain to secure fairer treatment by diplomatic intervention at Vienna. Russia is now offering, it is reported, to sanction the annexation of Rumanian Transylvania in case the Rumanian Government casts its fortunes in with the Allies.

It is probable that but for the strong personality of the late King and the regard which he has awakened among his subjects Rumania would have committed herself before this to the cause of the Allies. Now that the strong influence of the King has been removed it is not improbable that Rumania may join the forces against Germany and Austria.

"RAG DOLLS" AND THE CORN CROP

At first reading it sounds like a rather foolish statement, but there are now a number of successful business men who are exerting every possible effort to get the children in the rural schools to make rag dolls. These men compose the Crop Improvement Committee of the Council of Grain Exchanges, an organization of all the largest exchanges in the country. It is a matter of very practical interest to these men, for they estimate that if their "rag doll" propaganda can be carried to a successful issue over half a billion dollars will be added to the value of the corn crop of this country every year.

The "rag dolls" in which these business men are interested are not the kind that children play with before they are old enough to have any other sort. They are instruments for testing the germination powers of corn, and they furnish a ready means by which both children and their elders may learn the value of good seed, and gain a knowledge of how to secure it. In the pictorial section of this week's Outlook a schoolboy in Cook County, Illinois, is shown studying the result of such a corn test conducted

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under the direction of his school authorities.

The "rag doll" test is conducted in the following manner: A piece of heavy sheeting five feet long and nine inches wide is marked off into a dozen or more squares about two and one-half inches wide, running through the center of the cloth. The squares are numbered, say, from one to twelve. An equal number of ears of corn are selected for the test and are numbered to correspond with the squares on the cloth. The cloth is thoroughly moistened and spread out in front of the ears. Six kernels are taken from ear number one and placed in square number one, germ side up, and with the tips of the kernels pointing in the same direction. In like manner six kernels are taken from ear number two and placed in square number two, and so on until all the squares are filled.

When this has been done, the cloth is again moistened by sprinkling and then carefully rolled up so that none of the kernels will be displaced. A string is then tied around the center of the roll just tight enough to hold the kernels in place.

When one or more rag dolls have been prepared in this manner, they are put into a bucket or pail filled with warm water, standing them on end with the tips, or small ends of the kernels, pointing downward. Old newspapers are then wrapped around the bucket or pail to retain the heat. In from three to twelve hours the newspapers are removed, the water is poured off, and the bucket again covered with newspapers. The bucket should be kept in a room where it will not get too cold at night, and should not be allowed to freeze under any circumstances.

At the end of about seven days the kernels should be sprouted, and it is then an easy matter to tell which ears are good for seed and which are not. It will be found that some ears are wholly dead, while others are too weak to plant.

"No man can select good seed merely by looking at it," recently declared Mr. Ball, Secretary of the Crop Improvement Committee. "He may be able to tell some that will not grow, but he can never be sure that the seed which he picks out will grow. I recently tested an ear taken from a lot that won a thousand-dollar prize in Iowa last year, and found that it was more than half dead at the top. One bad kernel in a hill often kills all the others; and it is a mistake to think that you can overcome weakness by planting an additional quantity of seed."

The aim of such a campaign as this is not only that material success may be achieved. It is chiefly valuable from a broader view-point as binding the country school to the home life and problems of its pupils. If the farmer boy has work of interest and responsibility to do in school—work which he can see is directly related to his future vocation—he is far more likely to remain on the land. In constructive results, a campaign of education which takes as its slogan "Stay on the Land" is of far more value to the Nation at large than a campaign which seeks to transplant city dwellers to the farms.

A CHILDREN'S MARKET

In these days of the attempt to bring producer and consumer together in the new open markets an original civic enterprise inaugurated by the Garden Contest Committee of the Norwalk, Connecticut, Woman's Civic League deserves attention. This is a Children's Market growing out of a garden contest.

For three years the League has offered money prizes to the children of the graded schools for the best-kept gardens. The prizes have been competed for eagerly and well earned. This year it occurred to the Committee that some outlet for the vegetables and flowers raised would be useful both to the competitors and to the townspeople. As a result the Children's Market was established. It was held every Saturday morning from eight to ten in front of the Norwalk Hotel, and was a success. The details were carefully thought out and the organization was complete. A young teacher was engaged and paid by the League as manager of the market under the direction of the Committee. Part of her duty was to make the rounds of the greengrocers' shops each Friday night and ascertain the current charges. From these data she set the price for each product the children brought. The testimony of the buyers was invariably that the food was the best to be procured anywhere, and the same people came regularly, bringing their baskets to take home purchases. The flower display increased each week and made a fine showing.

The children themselves were the most vital exhibit. The oldest was thirteen, and several were but five and seven. They had raised their own vegetables and flowers,

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as was carefully ascertained by the garden visitors.

The enterprise has aroused widespread attention and should prove stimulating. The garden contest and the market seem significant for two reasons. The advantage of bringing the producer and the consumer directly together is evident, and the incentive to the little farmers to carry on their work is important.

A large proportion of the successful prize-winners have been the same each year. There are wonderfully interesting agriculturists among them. The fathers of many own their little farms back in the country. Yet heretofore the moment Mary and John reached fourteen, the age in Connecticut when children can be pushed into a factory, in they went. It is highly probable that children who show marked talent in doing the thing they love could make the little farm pay. Among other successful venders, one is a girl of twelve with seven younger brothers and sisters. She has, entirely alone, cultivated half an acre for two years, this summer making about thirty-five dollars and winning a prize of five dollars. A movement is on foot to send her to the State Agricultural College at the end of her school years.

The cry "Back to the farm!" will not be necessary when Mary and John stay on the farm they love.

THE WORLD'S CHAMPIONS

A game fight against what seems like overwhelming odds is always an interesting phenomenon to watch, and that is why a great many Americans, without the slightest claim or desire to be called "baseball fans," have followed with increasing delight the Boston Braves in their skyrocket flight from the cellar of the National League to the position of "World's Champions." Manager Stallings's team, with the baseball season well advanced, was still apparently a hopeless last—some fifteen games behind the Giants. Then began for them a winning streak, which first amused, then interested, and finally dismayed their weakening opponents. At last the New York Giants, the expected leaders of the National League, succumbed to the fresher efforts of the Boston team. The Braves were proclaimed champions of the National League.

There followed the impossible, a feat without parallel in the history of professional ball. Matched with the Philadelphia Athletics, of the American League, for the truly American title of "World's Champions," the Boston team proceeded to defeat their august opponents in four straight games. Outbatted and outpitched, the victorious veterans of three world's series went back to their home city with the humiliating percentage in the final series of nothing at all. It is safe to say that the doings of the Boston Braves will, for the world of Fandom, remain for many years the stuff of which both dreams and legends are immemorially made. Perhaps in time Tyler, James, and Rudolph may, like Kipling's renegade Irishman, even become a solar myth.

GERMANIA, 1914!

On another page we reprint an illustration from a well-known German periodical which bears for its caption the title of this editorial. It symbolizes the German onrush to glory and to power.

The efficiency of the German people has been demonstrated beyond cavil during the last six weeks. The mobilization and transportation of troops; the invention and manufacture of the most terrifying siege gun of history; the development of an ardent and united nationalistic spirit; the remarkable exploits of scouting and bomb-throwing airships; the capture of such fortresses as those of Liège and Antwerp; the almost single-handed holding at bay of three such powerful nations as Russia, France, and Great Britain; and the undaunted defiance of the united public opinion of the rest of the civilized world, indicate a spirit and a capacity for action unsurpassed in the history of military nations.

But the success of the German arms and the indomitable spirit of the German people do not shake our conviction that the German cause is dangerous and unjustifiable—they confirm that conviction. We shall try to state our reasons for this conviction in four brief assertions:

1. Germany is fighting to establish the validity and permanence of *Machtpolitik*—the doctrine that might makes right. The evidence:

There is such a mass of evidence to support this assertion that it is difficult to select specific examples. The great apostle of *Machtpolitik* in modern German life is the historian Treitschke. As professor at the University of

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Berlin and as the author of seventeen volumes of historical writings on the German people Treitschke exercised an influence on German thought and action at the end of the nineteenth century which it is almost impossible for English-speaking people to understand. The best interpretation in English of Treitschke and his work will be found in Professor J. A. Cramb's "Germany and England." Treitschke's philosophy is epitomized in the following sentences: "Among all political sins, the sin of feebleness is the most contemptible. It is the political sin against the Holy Ghost."—*Quoted in Bernhardi's "Germany and the Next War."* "War is politics *par excellence*."—*Quoted in "Why We Are at War," by members of the Oxford Faculty.*

Other evidence of *Machtpolitik* will be found in the following extracts from authorities on Germany:

Every conscientious government seeks with all its might to prevent war as long as the honor and vital interests of the nation permit, but every state ought to be governed in every particular as if to-morrow it had to carry on a war. . . . We ought to know that there is no such thing as eternal peace; we ought to have always in our minds that saying of Moltke's, "Perpetual peace is a dream and not even a beautiful dream. But war is a link in the divine system of the universe."—*Translated from the French edition of Prince Bülow's "Imperial Germany."*

Might is at once the supreme right, and the dispute as to what is right is decided by the arbitrament of war. War gives a biologically just decision, since its decisions rest on the very nature of things.—*Bernhardi, in his "Germany and the Next War."*

The German nation has been called the nation of poets and thinkers, and it may be proud of the name. To-day it may again be called the nation of masterful combatants, as which it originally appeared in history.—*Professor Paulsen, of Berlin. Quoted by Dawson in his "Evolution of Modern Germany."*

Gentlemen, we are now in a state of necessity, and necessity knows no law. Our troops have occupied Luxemburg, and perhaps are already on Belgian soil. That, gentlemen, is contrary to the dictates of international law. . . . France could wait, but we could not wait. A French movement upon our flank upon the lower Rhine might have been disastrous. So we were compelled to override the justified protests of the Luxemburg and Belgian Government. The wrong—I speak openly—that we are committing we will endeavor to make good as soon as our military goal has been reached. —*The Imperial Chancellor von Bethmann-Hollweg, to the German Reichstag on August 4.*

2. The belief in *Machtpolitik* is not confined to the Kaiser or to the military party. German scholars, philosophers, and ethical teachers believe in it. They believe it is the destiny of Germany to impose German culture, German theories of right and wrong, and the German scheme of civilization upon the human race for the lasting benefit of the human race. The evidence:

The driving power behind this act [England's espousal of the cause of Belgium] was the envy of Germany's greatness, the fear of her growth after a possible victory, for which reason Englishmen thought it more advisable to take up arms at once with those opposing Germany *than to confront a victorious Germany later on.* . . . With them it is self-seeking, envy, calculation; with us the conviction that we are fighting for the holiest possessions of our people, for right and justice. . . . *To us more than to any other nation is intrusted the true structure of human existence;* as an intellectual people we have, irrespective of creeds, worked for soul depth in religion, for scientific thoroughness, for the creation of independent personality in our educational methods. . . . All this constitutes possessions of which mankind cannot be deprived; possessions the loss of which would make life and effort purposeless to mankind.—*Rudolf Eucken, of the University of Jena, Germany's most prominent ethical philosopher. Quoted from a translation, in the New York "Times" of September 27, of an article contributed by Professor Eucken to the "Illustrirte Zeitung."*

Nowhere is the idea of cosmopolitanism more deeply rooted than with us. Look at our literature of translations and name me a nation which is trying as hard as we to render justice to the spirit and the originality of other nations so as thoroughly to understand their soul. Did not Maeterlinck win most of his glory and his money with us? For a parlor philosophaster like Bergson, of course, there is no room in the country of Kant and Schopenhauer. . . . Our jealous enemies forged an iron ring around our breast and we knew our breast had to expand, that it had to split asunder this ring, or else we had to cease breathing. But Germany will not cease to breathe, and so it came to pass that the iron ring was forced apart.—*Gerhart Hauptmann, the distinguished German dramatist, in a reply to an appeal from the Frenchman Romain Rolland, author of "Jean Christophe."*

Germany and Russia had come to a point where no possible arbitration, but only strength, could determine whether east Europe or central Europe would control the Balkans. It was the ethical duty of the Russians to strain every effort for this expansion of their influence, and it was the ethical duty of the Germans and Austrians to strain every effort to prevent it.

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In the same way it was the moral right of France to make use of any hour of German embarrassment for recapturing its military glory by a victory of revenge. And it was the moral right of England to exert its energies for keeping the control of the seas and for destroying the commercial rivalry of the Germans. No one is to be blamed.—*Professor Hugo Münsterberg in his newly published book entitled "The War and America."*

3. *Machtpolitik*, or the Might and Right theory of civilization, must be enforced by authority from above, it cannot derive power from below. It therefore presupposes the establishment of autocracy—benevolent doubtless, but nevertheless autocracy, even absolutism, as opposed to democracy. The evidence:

Only one is master of this country. That is I. Who opposes me, I shall crush to pieces. . . . Sic volo, sic jubeo. . . . We Hohenzollerns take our crown from God alone, and to God alone we are responsible in the fulfillment of duty. . . . Suprema lex regis voluntas.—*The German Kaiser. Quoted by J. Ellis Barker, an English writer born and educated in Germany, in the "Nineteenth Century" for September.*

This undisciplined people [the French], which is accustomed to be made the playthings of political adventurers, cannot comprehend our respect for monarchy, our organizations, our hierarchical system. With us, sir, there is no sovereign will but that of the King. It is he alone who wills, because he alone has the right to do so. However high my position, I am only the tool of his political will, as the generals are equally the instruments of his military will. When his Majesty says so and so, it is my duty to propose measures for the execution of his ideas, and my reputation consists in this—that I have often succeeded in carrying these ideas out. . . True, our sovereigns have been of the absolute kind, but their absolutism aimed at benefiting the state, not themselves. From time to time they have even hanged members of the nobility, so as to show that no one in Prussia may escape the law. . . . This doctrine the Hohenzollerns have never forgotten. They have all been brought up in this spirit, which has become part of their very being.—*Prince Bismarck. Quoted in Charles Lowe's edition of the Iron Chancellor's "Table Talk" based on Poschinger's exhaustive biography.*

I must lay down most emphatically that the prerogative of the Emperor's personal initiative must not be curtailed, and will not be curtailed by any Chancellor.—*Prince Bülow, Chancellor of the German Empire from 1900 to 1909. Quoted in an article on von Bülow in the "Encyclopædia Britannica."*

In the German view the State is not for the individuals, but the individuals for the State. . . . If this is the moral background, the power of the State must be symbolized in a personality which is entirely independent from the struggle of the individuals as such. A president is the product of parties; his real strength lies in the fact that the will of a majority has selected him and has empowered him. The whole meaning of a true king lies in the fact that his strength is not the result of the struggling wills of individuals. He symbolizes the State as a unit and not as a mere sum of individual persons. . . . The Germans could not substitute a republic for the monarchy without throwing away this whole system of ideas about the meaning of life, and the State, and the world. They have not chosen their attitude toward man and God by votes in committees; it has grown with them in two thousand years of history. . . . Germany's future depends upon its loyalty to the idealism of its great past.

Have those who speculate on the German republic ever considered that this type of monarchical feelings, with its tremendous and incomparable idealistic value, holds not only an Emperor at the top of the Empire, but kings and grand dukes in every German state?—*Professor Hugo Münsterberg in his book, just published, entitled "The War and America," pages 135–137.*

4. If the Germans succeed in establishing the doctrine of *Machtpolitik* in Europe, they frankly say that they will endeavor to extend its sway throughout the world. German domination in Europe, however noble the ambitions and visions of some of its advocates, would eventually mean forcible conflict with the theories of government which at present prevail in the United States, Argentina, Brazil, and Chile, the four great republics of the Western world. The evidence:

We have to answer the question, Does the nation feel strong and proud enough to refuse to abandon a mission of civilization once begun; does it feel rich enough to incur further expenditure offering no prospect of immediate return, or will it, overcome by fear, pusillanimously withdraw under cover of the smoke produced by the cannoneers of the colonial scandals? . . . And it is for Germany to answer the question—Will it, in regard to its colonial possessions, abdicate the position which it has won, in stern, strenuous, and noble contest, of primacy in the mental sciences and in applied technics? That is the great question of the hour.—*Bernhard Dernberg, in a speech made in his capacity as Colonial Secretary, urging colonial activity and expansion. Quoted by Dawson, "The Evolution of Modern Germany," pages 379 and 380.*

There is no industrial country in the world which has so large an increase of population as Germany. We see how the enterprise of all

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other powerful industrial lands—Japan last of all—appropriates the globe, and Social Democrats cannot expect German enterprise to stay quietly at home and renounce the aims of world-policy. How is it expected that Socialism will be realized if this view prevails? Should not and must not capitalism first bring the world under subjection before a Socialistic organization of economics will be possible? If this question be answered affirmatively, it follows that capital—including German capital as well—must go forth and subdue the world with the means and weapons which are at its disposal.—*Herr Richard Calwer, a Socialist, writing in the "Sozialistische Monatshefte." Quoted by Dawson, supra, page 399, foot-note.*

In colonial politics we stand at the parting of the ways—on the one side the aim must be healthy egoism and practical colonization, on the other exaggerated humanitarianism, vague idealism, irrational sentimentality. The Hereros must be compelled to work, and to work without compensation and in return for their food only. Forced labor for years is only a just punishment, and at the same time it is the best method of training them. The feelings of Christianity and philanthropy, with which the missionaries work, must for the present be repudiated with all energy.—*From a pamphlet by a Government colonial expert, Herr Schlettwein, who was called in to instruct the Budget Committee of the Reichstag on the principles of colonization. Quoted by Dawson, supra, page 374.*

W. Harbutt Dawson, in his book "The Evolution of Modern Germany," points out that, apart from Southwest Africa, which is not very promising as a settlement for the white population, there are two directions in which Germany is looking for expansion—Asia Minor and South America; and that the way to colonial empire in South America is blocked by the Monroe Doctrine. Professor Usher, in his remarkable volume on "Pan-Germanism," shows how German and American political ideals have already come into conflict over the Philippines, the Panama Canal, and the development of South America.

It may be that a thousand years from now the present war in Europe will be discussed by the men of that age as we ourselves now discuss the epochs of the Pharaohs, of Cæsar, Hannibal, and Alexander, of Alfred the Great and of William the Conqueror. Those who believe, as we certainly believe, that a power not ourselves which makes for righteousness is shaping and controlling the evolution of the human race for some great end as yet unrevealed, are convinced that in the roll of centuries the purpose of this war, be the victors who they may, will finally be made clear. But that is not enough for the man whose hopes and desires are fixed upon the immediate fate of his children and his grandchildren, as well as upon the far-distant fate of the human race. He asks himself, sometimes in the deepest anxiety, Under what conditions shall the generation that succeeds me live? He has an instinctive desire and an inalienable right to try to influence those conditions.

The Outlook, as long as it has words to utter and type to print, will continue to protest, as it has in the past, against the doctrine that spiritual or intellectual or political life can be imposed by force upon the people. Life in the individual springs from within. So must national and international life.

As theocracy, or the attempt to make men righteous by force, failed in the New England colonies; as serfdom and slavery, or the attempt to make men industrious by force, failed in Russia and the United States; as feudalism, or the attempt to make men loyal and chivalrous by force, failed in England; and as the spirit of materialistic revolution, or the attempt to make men liberal-minded and intellectually free by force, failed in France—so we believe that the doctrine of *Machtpolitik*, the attempt by Germany to impose a civilization upon humanity by force, must fail—must be *made* to fail.

CONCERNING FUNDAMENTALS

If our correspondent whose letter on "Fundamentals" we publish on another page had read more carefully the article which he criticises, he would have seen that we did not charge conservatives with "substituting a system of doctrines for a life of right living," or even remotely imply that evangelical doctrine does not promote right living. We did not even consider the question whether the doctrines taught in the pamphlets entitled "Fundamentals" would or would not help men to lead sober and righteous lives. We distinctly said that "with some of the positions taken in some of these papers The Outlook is in hearty agreement, from some others we as heartily dissent."

But whether we agree or dissent, we insist that they are not the fundamentals of Christianity. "Fundamentals" Webster defines as "essential, as an element, principle, or law." Such doctrines as the Trinity, the vicarious atonement, the verbal inspiration, and the like are not the essentials of Christianity.

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What did Cornelius, the Roman centurion, know of these theological doctrines, to whom Paul said, "In every nation he that feareth him and worketh righteousness is accepted with him"? What did the Roman centurion know of such doctrines, of whom Jesus said, "Verily I say unto you, I have not found so great faith, no, not in Israel"? What did the repentant thief know of such doctrines, to whom Jesus said, "This day shalt thou be with me in paradise"? Once and once only Jesus gave to his disciples a picture of the judgment day. In this picture men are not measured by the soundness of their opinions, but by the generosity of their lives: "For I was an hungred, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me." The righteous are surprised. They did not know him, nor know that they were ministering to him. There is nothing to indicate that they had ever so much as heard of him; but they possessed his spirit—the spirit of love, service, and sacrifice. Neither new theology nor old theology, but the spirit of love, service, and sacrifice are the fundamentals of Christianity.

By making theological doctrines the fundamentals of Christianity we have split the Church up into fractions. The Calvinists think divine sovereignty is fundamental, the Methodists that free will is fundamental, the Baptists that adult baptism is fundamental, the Episcopalians that infant baptism is fundamental. Meanwhile men and women who should be in the Church of Christ, doing Christ's work, are doing Christ's work outside the Church of Christ, because they cannot and will not accept as an essential of Christianity intellectual opinions on debatable and doubtful points.

The doctrine that the law of the forest—struggle for existence, survival of the fittest—is the law for humanity is the doctrine of paganism. The doctrine that the law for humanity is struggling for others and serving the unfit is the doctrine of Christianity. Christ calls his followers to a life of love, service, and sacrifice. That is the Christian life. Christ teaches his followers that God is the supreme love and God's life is the supreme service and sacrifice. That is the Christian faith.

Love, service, and sacrifice are the one fundamental of Christianity.

HEROIC BELGIUM

Many Americans have made their first approach to Europe along the river Scheldt and will never forget the lovely outlines of the Cathedral tower, which Napoleon compared to Mechlin lace, and the beautiful quality of the notes of the chimes that rained melody upon the old city of Antwerp. That city appealed to the eye, and still more to the imagination, for it has had a tragic and heroic history. Many nations have assailed it; a dozen times it has been besieged. It has lived through appalling wars, but it has survived to regain a prosperity portrayed in the charts of all the countries of the world set in tiles along the walls of the beautiful Bourse.

And now Antwerp has fallen again, after a heroic fight against overwhelming odds. Its beauty, like that of Louvain, Malines, and other historic towns stored with the treasures of mediæval architecture and art, has been blurred; but it has added a glorious chapter to history. Belgium is a little country but a great nation. It stood in the path of an almost invincible military power; its fields have been ravaged; some of its cities have been almost completely blotted out; its soldiers have been killed by the tens of thousands; it is said that three millions of its people are in exile. But, blurred and all but crushed, it has stood as a heroic protagonist of the principle of nationality—a principle not identified either with extent of territory or magnitude of population. It has illustrated again the indomitable spirit of humanity; unafraid in the presence of almost certain disaster, undismayed at the approach of almost certain death. Wars are made big by the size of armies and the number of battles; but wars are made great by the human qualities they display. Belgium has struck the highest note that has been heard above the din of these awful conflicts. She had nothing to gain; she had everything to lose. She did not stop to count the cost; she obeyed that instinctive sense of honor which is an absolute standard and imposes an absolute duty. She has not stopped to reason why.

She has been the victim of one of the greatest crimes against any nation in the history of the world. What her immediate fate may be no man can foresee. Those who believe in a divine justice in the world will not hesitate to affirm that such a spirit as hers cannot be buried in the ruins of cities nor crushed by the iron hand of war.

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RUSSIANS OF TO-DAY

BY SASHA KROPOTKIN

*Mrs. Sasha Kropotkin-Lebedeff is the only child of Peter Kropotkin. She is under thirty. She was born and educated in England. Her husband, Boris Lebedeff, is a Russian exile who for several years has been London correspondent for certain Liberal papers of St. Petersburg and Moscow. Peter Kropotkin is one of the most widely known and best loved of the Russian Revolutionists. He was for a long period imprisoned in the Fortress of Peter and Paul, and his escape—described in the "Memoirs of a Revolutionist"—reads like a romance. His principal books are "An Appeal to the Young," "Mutual Aid Among Animals," "Fields, Factories, and Workshops," "The Great Revolution," an interesting presentation of the French Revolution from the view-point of the provincial peasants. He is a Communist-Anarchist, and objects to the use of his title, "Prince." He has visited America.—*THE EDITORS.

I—WAR AND THE RUSSIAN VILLAGE

IT is only when one has traversed Russia in different directions that its enormous size becomes a fact in one's conception of the country; one, moreover, to be counted with in every development and phase of the nation's life and history.

During the hours that the train crawls through pasture and forest and steppe, and the villages become exciting breaks in the beauty which has grown monotonous, you gradually realize that, while the roads are during many months impassable, links forged by the peasants themselves or by the powers which rule the country must somehow connect these scattered groups of people.

When, early one morning in the train bound for St. Petersburg, I got my first view of Russia, the thought struck me, after I had watched for twenty minutes to see some village, "How can an army be gathered here? How is it possible to collect the scattered reservists in time of war?"

And later, when I had learned to know the Russian peasant—and it is he who forms the bulk of the army—that question answered itself in one word, "Patriotism." That is the quality which makes the mobilization of the Russian army possible. It is the good will with which the peasants answer the call to arms that carries them to the distant centers whither they are summoned.

The *moujik* has been a serf, he has been beaten and mercilessly taxed by his Government at various times, yet his love for his country is even more deeply rooted and stronger than his religion. Perhaps it is to some extent a love for the *land*—for that which is the greatest factor in his life, feeding body and soul alike. Its beauties appeal to his imagination, its changes and its immutability to the strain of mystic fatalism in his nature.

To be parted from the land is a tragedy for every Russian peasant.

Some weeks ago I came upon an extraordinary group in the London street which is still known as "Petticoat Lane." In the middle of the street stood a sturdy girl, a handkerchief on her head. She was singing one of the slow, plaintive, and most beautiful of our Russian folk songs. Round her stood a group of Russian peasants in long *kaftans*, utterly unconscious of everything around, the tears trickling down their cheeks, their bodies swaying slowly to the melody. As the girl finished, one of them drew the back of his hand across his eyes and said, in a hushed voice, "Brothers, at home now they're cutting the hay."

It is small wonder, then, that when in times of peace the *dessiatski*—a chosen representative of the village—begins to gather the conscripts, the women weep, the older men grumble, and the whole village is plunged in gloom. Nevertheless the young men prepare for departure. They gather in some big *isba* for the last time, and sit around the table on which stands the inevitable samovar. When they have drunk innumerable glasses of tea, their parents bless them before the ikon, there is general leave-taking and kissing, and before they go, according to the usual Russian custom, every one "rests for a moment," sitting stiffly and silently. Then begins the real departure. Half the village accompanies the young men to the nearest

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town where the recruiting center is, the women, in their best *sarafans*, singing mournful songs bewailing the fate of the unfortunate youths who are being torn from their homes. In the town the young men draw numbers, and those who receive the lowest ones go to serve their country for four years—that is, in time of peace. In time of war the picture changes.

During the Russo-Japanese War, when the reservists were called, even though the war was not popular—partly because it was so far away—there were cheerfulness, a desire to fight for their country, no matter where, and great resignation. I myself witnessed a deeply moving scene at a station near Moscow. As a train filled with reservists was steaming out, a group of peasants lined up in a row along the platform. Holding their tattered caps in both hands, pressed against their breasts, they bowed deeply and solemnly, inclining their whole body, to the reservists in the outgoing train. When the trains go now, there will be more than bowing, there will be enthusiasm, for the war is nearer home this time. When one knows what it means to an agricultural population to lose its strongest workers, the cheerfulness with which they are given up becomes awe-inspiring; for, once the villages are emptied of the capable men, the entire work falls on the women. It is not for nothing that the Russian peasant woman is respected by her men and counted as their equal in all labor. She plows and sows and reaps with them, rising before the sun and ceasing work only when the day fades. And the work she has to undertake when her men have gone to the war is no light one. Each family has at least five or six acres to cultivate. The pasture land the village holds in common. It is usually the custom in time of stress for the workers to do all the field work in common. At three in the morning the women, and even the children, turn out to work; at eleven they have a meal of dry black bread and perhaps a small cucumber. Then, while the sun is high, they sleep; and from four o'clock they work again, till sunset. The fête of Saint Eliyah, on August 2, is the day by which the reaping is usually finished and the crops stand ready to be garnered for the winter. This, among others, is a fact which the Germans have miscalculated. They thought that the crops were still standing, whereas they had all been cut by the date of the declaration of the war, and as I write the women are threshing the corn hurriedly and the crops are already safely stored for the winter. There is other work too for the women to do—shoeing horses, mending plows, scythes, wheels, and so on. The blacksmith has gone to the war, the wheelwright also; so the peasant woman wields the hammer and sends the chips flying with the ax. In the autumn she fells the trees and shears the sheep. And all the winter she spins and weaves, waiting for her men to come back, hoping always and teaching her children to love their country and their father, who has gone to defend them against a strange foe.

II—THE RUSSIAN OFFICER OF TO-DAY

An intrepid horseman, a magnificent dancer, dashing and smart, clad in uniform and spurs (those spurs were inevitable), often drunk and always charming, such was—or is still—the popular conception of a Russian officer.

Many years ago in a very modified degree this may have been somewhere near the mark. But this was indeed long ago. Above all, it was before the Russo-Japanese War. Though there were thousands of Russian officers in that war who distinguished themselves in the face of terrible odds and displayed qualities of foresight, organizing power, and resistance, yet there were others who proved inefficient, lacking in knowledge and often in moral stamina. It was necessary that such men should be eliminated by the time Russia went to war again. And that she would go to war at no very distant date was an acknowledged fact even at that time. Every Japanese victory was hailed with delight in Germany. Also a sinister fact, one not known to the general public, was the absolute unreliableness of the projectiles supplied by German firms to the Russian army. It was impossible, owing to the inaccuracy with which they had been made, to calculate in firing them where they would fall. Whether these projectiles were manufactured so inaccurately by design or accident is not known, but the fact was considered significant of Germany's attitude. Immediately after the Japanese War Russia set about reorganizing her army, paying great attention, among other things, to the officers. Of the then existing staff thirty-seven per cent were eliminated from active service.

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Officers of the Russian army are drawn from all classes, any one having finished a gymnasium (secondary school) course and completed two or three years in a special military academy being eligible. Great numbers of them are also men with a university education. These qualifications, though sufficient to procure a commission, will not help a man to promotion, which formerly was largely automatic.

To begin with, special attention is paid to the moral caliber of the men. Drunkenness and gambling are no longer winked at by superiors, nor is looseness in money or other matters. The lodging of complaints by soldiers against their officers has been greatly facilitated, and a number of complaints against the same man will certainly lessen his chances of promotion. A man who is known to be a drunkard now can never reach the rank of captain. It is obvious from this that the officers, taken as a whole, are far steadier and more reliable to-day than they were some years ago.

But an even more important innovation is the tremendous amount of up-to-date knowledge of military matters which is required from the officer. To this end evening lectures have been arranged in each regiment, attendance on which is compulsory. These lectures deal with tactics and every branch of military science. Problems of all possible kinds are set, and their solutions must be presented at the following lecture. Every facility is afforded in obtaining the latest works in all languages on military matters, and the officers are expected to keep *au courant* of all innovations. On the other hand, far less time is devoted to unnecessary parades, and much more time is spent in camp and in maneuvers. Where formerly only six weeks were spent in maneuvers now six months are devoted to them, and three months of these are spent in camp. The Russian is by nature generally anything but bellicose. He is too good-natured, often too lazy and easy-going, to be what is usually considered an ideal soldier. But he has another quality which goes further than sternness in holding an army together, especially when the tide is going against it—and that is a truly democratic spirit.

The married officers usually spend only such time as is absolutely necessary with their men, but the unmarried ones spend every moment they can spare with them. They write interminable letters for the soldiers (who are often completely illiterate), beginning with, "I send my greeting to mother, father, Grandmother Maria and Great-aunt Anna, to Grandfather Nicholas and my brothers and sisters." A list follows, and then the whole village is enumerated. Sometimes a ruble accompanies the letter, often contributed to by the officer, who also provides paper and stamps. When these items, small in themselves, are drawn from a salary of 100 or 110 rubles a month, a certain amount of self-denial is involved on the part of the officer. Then also the officers spend much of their time reading to the men, teaching them, taking them to cinematographs where there are films of educational value, and generally doing what they can for their welfare. As a result the men trust their officers completely, and the ties which bind them together are very strong. And since it is not what every man can do, but what he can't do and still does, which wins battles, it is of incalculable value that the officers should be men who can inspire their soldiers to that supreme effort. That the Russian officer of to-day who lives on such good terms with his men is of this stuff will be proved in the present campaign.

In time of war the officer of the reserve also plays an important part in the success of an army.

There are supposed to be seven officers to every battery; usually there are only five. In time of war the battery is enlarged and split into two. There are therefore only two or three ordinary officers to each half; the rest are officers of the reserve. Sixty per cent of these are men of university education, and, though their knowledge of military matters cannot obviously be as complete as that of a proper officer, they have been well grounded, and the fact that at various times since serving their term of military service they have been in camp for certain periods fits them for service. What they lack in knowledge they will more than make up in enthusiasm in this war. German culture is respected in Russia, but the appalling results of fanatical militarism have been realized only too well; and, besides, every Russian is a patriot and will fight for every inch of his country.

The army which Russia has put into the field is indeed a different "proposition" from the one she sent out man by man to the Far East ten years ago. The entire army has been completely rearmed and reorganized, especially the artillery, which is magnificent.

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The officers are efficient, steady, willing and ready to die, and, above all, absolutely confident of the loyalty of their soldiers.

III—THE COSSACK

The word "Cossack," which originally signified in the Tartar language "a free, lightly equipped warrior and freebooter," has gradually become a term of opprobrium. On every occasion when the Russian people have come into the streets to protest against some action or policy of their Government the Cossacks have appeared, riding into the crowd, beating down even women and children with their *nagaikas* and restoring "order." But to blame the Cossacks themselves is unfair.

The Cossack is a devoted and obedient soldier. For centuries only the warlike and brutal tendencies of his nature were encouraged, and even to-day these are the qualities which are demanded of him.

To realize what an important part of the Russian army the one hundred and eighty thousand Cossack soldiers form, it is necessary to know a little about Cossack traditions and history. One of the reasons why they form such an important part of the army is that they are the only part of the Russian population among whom warfare is traditional. If the Russian Empire stretches to-day from the Black Sea to the Pacific Ocean, it is largely owing to the enterprise of the Cossacks.

From the fifteenth century, when there was no united Russia, only a vast steppe with scattered villages, a constant prey to Tartar raids, the Cossack—an armed settler—was a warrior, protecting his settlements against nomad invaders, himself moving, raiding other encampments, and pushing far afield with an indomitable spirit of adventure. There were large communities of Cossack settlers in Little Russia, on the borderland of Poland; in the lower courses of the Dnieper, the Don, and the Volga; and in the Ural.

At the present time there are eleven Cossack communities in Russia, representing an aggregate population of 2,800,000, and owning about 140,000,000 acres of land scattered along the Asiatic frontier of Russia. These are the descendants of the Cossack communities of the fifteenth century, which have spread in various directions. It is they who guard those outposts of the Empire which they originally conquered. To them Russia owes the conquest of the Caucasus; to the Cossacks who spread from the Ural she owes the conquest of Siberia, and later that of Turkestan.

Tolstoy spent three years among the Caucasian Cossacks, and described their lives and characters in his wonderful novel "The Cossacks."

The most important of the fighting Cossacks of to-day are the Don Cossacks, who are Great Russians, and members of the Orthodox Church. They differed somewhat from other Cossacks even in the seventeenth and eighteenth centuries. When others of the Cossacks had been shorn of their independence and their lands by Catherine II, the Don Cossacks had retained their self-government while acknowledging the suzerainty of Russia, and in return for aiding Russia in military operations they accepted permanent help in money, gunpowder, and flour. They represented a strictly democratic republic, with military chiefs elected by their folkmotes; they recognized neither private property nor inherited privileges. Unlike the Dnieper Cossacks, who lived in camps in celibacy, they lived in families, cultivating the land, fishing, and trading; their chief income was, however, derived from raids and the spoils of war. They provided at that time an asylum for every kind of rebel, and were strong enough to have become completely independent from the Central State of Russia; but they had grown rich, and their fundamental principle of equality had gradually begun to disappear, so that when, about 1650, an internal struggle began in their communities, the Russian Government profited by it and eventually succeeded in extracting an oath of allegiance to the Czar. Russia gained in them an invaluable asset to her army. She acquired the right of appointing their *ataman* and their other military chiefs, and finally she made serfs of the Cossack settlers themselves.

They are, of course, no longer serfs, but the organization of the villages is very much the same as it was before serfdom was introduced, most of their self-government being retained and only the right of appointing their own clergy having been lost. The Cossack peasant enjoys, among other privileges, that of owning more land than the ordinary Russian peasant, but in return he gives a greater number of years in service to the State. Every Cossack is a soldier, bear-

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ing arms for twenty years, serving twelve years in active service in special Cossack regiments and eight in special regiments under the command of local officers. The Cossack soldier differs from other soldiers also in the matter of equipment. He himself provides his picturesque uniform—the high fur cap *papaha;* the blue, crimson, or green *kaftan* (a three-quarter belted coat); and his small arms. If he belongs to the cavalry, he provides also his own horse and saddle.

Every Cossack is a born horseman. Before he can walk he has sat on one of the small, strong, and swift Cossack horses—the real horses of the steppe, therefore almost wild and extraordinarily intelligent. The Cossack saddle, too, high and narrow, is essentially the saddle of men used to spending days, and not only hours, on horseback. From an early age also the Cossack learns to handle fire-arms, and every boy waits with impatience for the day when he will be eighteen and will begin his service as a full-blown Cossack soldier. Removed as they are from the ordinary population, possessing unique rights, bearing arms for so many years, and growing up with only one career in view, it is only natural that the Cossacks should have but one idea, and that is to serve faithfully and blindly the Government which has always shown itself considerate and generous towards them. They are far less civilized in many ways than other Russian peasants, for, the communities having remained isolated for centuries, their traditions of hostility to other "camps" have not been greatly modified by outside influence.

In aspect they are picturesque, and have retained the characteristics which have belonged to the Cossacks for centuries. As a rule, they intermarry among their own kind.

They are in general larger than the average Russian. Strongly built and bearded, with high cheek-bones and the far-seeing eye of the steppe dweller, fierce, excitable, and ruthless, used to physical fatigue and hardship, indifferent to pain and suffering both where he himself and others are concerned—such is the Cossack.

In time of war the Cossacks supply Russia with 900 squadrons of cavalry and 108 companies of infantry with 236 guns—that is, with over 180,000 soldiers, 150,000 of them invaluable for reconnoitering service. It is natural that men such as are the Cossacks, strong and courageous, with an inherited instinct for guerrilla warfare—a method which even now plays such an important part in every war—should add considerably to the success of the army to which they are attached.

IV—COSSACK WOMEN

The heroic act of the Belgian women who defended their homes against the German invaders, resorting to boiling water when their ammunition gave out, has a historical parallel which will no doubt be of interest at the present time.

In this case the defenders were Cossack women, and the scene of the encounter a small town not far from the Sea of Azov.

In 1774, during the first Turkish war, the town of Naaur was being besieged by nine thousand Tartars—a large army in those days. All the men of the town had left for the war, which was proceeding at some distance, and the town remained undefended save for a handful of soldiers. It had, however, the advantage of being surrounded by a wall, and was well supplied with ammunition. The enemy imagined that they would only have to overcome a very few soldiers and the town would be theirs. Instead, to their amazement, they had to face an army of women, young and old, arrayed in their best red *sarafans*, fully armed, and eager to fight. And these women not only defended the walls of their town, but they sallied out and fought valiantly in hand-to-hand skirmishes. They also tended enormous fires and heated pitch and boiling water to pour on the heads of their enemies when they approached the walls of the town. The story goes that not only did they pour water and pitch on the foe, but the broth that was cooking for dinner went the same way.

That was the first experience the Cossack women had of "active service." Later it became a tradition and a custom that in battles the women should take their share of actual fighting. And during the continual raids and battles which occurred they became expert soldiers, standing side by side with old warriors and often helping with less usual weapons, such as scythes and pitch-forks.

The Cossack woman of to-day has retained her traditions, and she is not only independent and generally efficient, but she is also often an excellent shot, and is quite capable of defending her village, if necessary, as fiercely as her ancestress.

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THE HISTORICAL ROOTS OF THE WAR

V—THE GUELPHS AND THEIR PRIME MINISTERS

BY ALBERT BUSHNELL HART

PROFESSOR OF GOVERNMENT AT HARVARD UNIVERSITY

TWO British Units. Two sovereigns join hands at the head of the British army and navy in the greatest danger that Great Britain has experienced since the days of Napoleon. King George V is a descendant of William the Conqueror; he is Plantagenet, Tudor, Stuart, and Guelph at the same time. He stands for the traditions of nine glorious centuries—he is the living squire at arms of Edward the Black Prince, the knight of Henry VIII, the standard-bearer of William of Orange.

The second element of England's rule is the uncrowned king chosen from time to time to be chairman of a committee called the Ministry. Just now it is King Asquith, whose claim to royal power is that through him speak the manufacturers, the vessel-owners, the mine operators, the bankers, the capitalists, and the larger circles of workers with their hands, tools, and machines—in a word, he represents the people of England.

The forces of England's tradition and prestige and family pride and titled honors on one side, and those of capital and labor on the other, are closely knit together in the national struggle which is becoming one for existence. England's part in that struggle can be understood only in the light of the relations between royalty and commonalty. How far does the British royal family represent or lead the British Empire in this crisis? How far does the power of Parliament, acting through its Ministry, of which the spokesman is the Premier, fit into the needs of the war?

The Stuarts and Parliament. The place of the Crown in the English Government goes back to 1485, when Richmond with his sword made himself Henry VII, first Tudor king. Thereafter there has been orderly succession; but in two instances the crown passed into a new royal house—to the Stuarts in 1603, to the Guelphs in 1714. All the Tudors (except poor little Edward VI) were strong, positive people, with faults that stood out like wens; but they had their virtues also. We can forgive Henry VIII a wife or two because of the popular saying, "King Harry loved a Man." Elizabeth swore at the bishops and cut off noble heads and persecuted the Catholics and disturbed the Puritans; but she was always an Englishwoman in the midst of a nation whom she recognized as kinsfolk.

Her successors, the Stuarts, have had a bad name in history, because they were trying to do what their Continental neighbors accomplished. Nearly all the European kings of the seventeenth century had estates, or vestiges of them, in which nobles and cities claimed a share in the government. While James I was floundering in an effort to get on without Parliaments his French neighbor, Louis XIII, ceased to summon his States-General. King Ferdinand of Bohemia cut off the heads of the proudest Protestant nobles not long before the English cut off the head of Charles I.

Half a century later, when James II undertook to be a little Louis XIV, and to repeal laws without consulting Parliament, he found that King Commons was more powerful than King James. When in 1688 Parliament deposed James and put William and Mary on the throne, it was establishing a new principle in European government—the supremacy of the Right of Representatives over Divine Right. The next question was, Can Parliament protect the realm against enemies and keep order within? Would it prove that it could both govern and fight?

The Guelphs. Into the midst of this popular government was inducted a new royal family in 1714. Under the Act of Settlement of 1701, the King must be a Protestant and a descendant of Sophia, Electress of Hanover, granddaughter of James I. That narrowed down to George I, Elector of Hanover, and scion of the ancient house of Guelph. Originally the word Guelf or Welf was applied to foreigners, to outsiders—non-society men, so to speak. Then it became a royal family, German from bark to core. Hanover was simply one of the dull and arbitrary little courts of Germany, and George did not relish the transfer to a foreign land; as long as he lived he was still in heart and in fact Elector of Hanover.

There is something droll in this Germani-

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zation of the intensely British Court. The dull King, speaking German, thinking German, at heart as absolute as any German transparency of a grand duke, found himself in the hands of a Ministry of Englishmen. Had George I or his son, George II—"snuffy old drone from the German hive," as Dr. Holmes called him—been a William III, a great statesman and soldier, they might have made themselves something more than courtesy kings. George II was at the battle of Dettingen in 1743, and came to believe that he had performed heroic acts on that occasion; but during the last hundred and seventy-one round years not a single British sovereign has taken the field at the head of an army.

The first English Guelph was George III, whose famous sentence, "Born and bred in England, I glory in the name of Briton," expresses his own sense of brotherhood with his people. George III had many virtues, recognized and lauded by our forefathers in America during the first fifteen years of his reign; but his virtues were out of place in the European eighteenth century, which had no niche for a blameless family man endeavoring to rule a large household with uprightness. His faults were more useful to him; he was the first king for a hundred years who contrived a system of managing the House of Commons by dealing out places, promises, and money bribes. In that way he carried out his project of an American war, which gave full opportunity to a native Guelph obstinacy. He inclined to the absolutist idea of the Continent, but was quite unfitted to be a successful ruthless tyrant.

The Ministers. Because the first two Georges were incapable of actual rule, constitutional or otherwise, the English governed by a Ministry. The great Whig landowning families parceled out the executive departments among themselves and put one man forward as Prime Minister—Walpole, or Pelham, or Newcastle. Under George III William Pitt the elder pushed himself to the front by his own abilities. In 1755, when the fortunes of England seemed desperate, the people compelled the calling of Pitt to the head of the Ministry, and he rescued the country out of the hands of incompetents. By this time a new element was introduced into Parliament—the commercial class of merchants, vessel-owners, manufacturers, and Indian nabobs. They gave support to the growing idea that the Ministers must resign when a majority of the House of Commons so willed. To this régime George IV, the "First Gentleman in Europe," easily accommodated himself. Under his successor, William IV, "the sailor prince," the final stage was reached; it became an unwritten law of the Medes and Persians that the Ministry was a solid body, which would resign if the House of Commons voted down a ministerial proposition, and must resign if the Opposition showed a majority.

England's Defense. When the Guelphs first came in, Great Britain was a weak power with only eight million inhabitants. In 1789, notwithstanding the loss of the thirteen American colonies, England was a world power with many distant dependencies, holder of Gibraltar, and mother of navies. In the five European wars from 1689 to 1789 England had come forward as the greatest naval power in the world, and at times swept the French from the seas.

With this prestige England entered the wars arising from the French Revolution, and for twenty-two years, from 1793 to 1815, knew only a year and a half of peace. For the first time in ages the danger of invasion loomed up before the British people. For more than a year Napoleon kept an army at Boulogne ready to cross if the plaguy British navy could be put out of commission. It was just such a crisis as that of 1914. The Guelphs rendered no service to their country in this crisis. It was King Premier that organized and directed the fleets. It was Admiral Lord Nelson, under command of the Ministry, who in the Battle of Trafalgar in 1805 swept away the French fleet and saved England. It was the Ministry that concentrated the forces of the country, selected Wellington, sent him to Spain, and began the long process of wearing down Napoleon.

Victorian Government. The first Guelph to strike the popular imagination was Victoria, who came to the throne, a girl of eighteen, in 1837. She quickly encountered King Premier in the rather chilly personality of Lord Melbourne. The spirited young Queen resented it that the ladies of her bedchamber had to be changed when a new Ministry came into power. At various times she took a direct share in public affairs. Lord Palmerston drew down her wrath by cordially recognizing the Second Empire of France in 1852 without submitting the despatches to her. All good Americans believe—probably with reason—that Queen

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Victoria and her Consort, Prince Albert, interfered to lighten the tenor of the instructions to the British Minister in Washington over the Trent episode in 1861. Certain it is that Thurlow Weed, at the house of Lord Russell, a member of the Ministry, was approached by Lady Russell with the remark: "Ladies, you know, are not supposed to have any knowledge of public affairs. But we have eyes and ears, and sometimes use them. In these troubles about the taking of some men from under the protection of our flag, it may be some encouragement to you to know that the Queen is distressed at what she hears, and is deeply anxious for an amicable settlement."

The only European war in which England was a party between 1815 and 1914 was that against Russia in 1854. For the first time in ages French and British troops fought side by side instead of face to face. With the alliance of little Sardinia, the warring forces penetrated to the south coast of Russia and hammered the fortified post of Sebastopol till it surrendered.

Victoria was English to the core, yet singularly German in habits and outlook. She had a German sense of good womanhood and performed a service to the world in showing that a Court could be decent. She courted and married a capital German—Albert of Saxe-Coburg. When he was once assailed as being a "Papist," he indignantly replied that he was the lineal descendant of the first Protestant who ever protested. Victoria's eldest daughter married the Crown Prince of Prussia, later the Emperor Frederick. Various alliances came later between children and grandchildren of Victoria and scions of German houses. Her second son, the Duke of Edinburgh, accepted the dukedom of Saxe-Coburg, which would have been his father's, and died the head of that little German state.

Edward VII and the Triple Entente. Victoria seemed a British permanence—like the clock on the Houses of Parliament or the Beefeaters at the Tower. She fitted admirably into the Parliamentary system, and was stately with the successive Prime-Minister-Kings Derby, Aberdeen, Disraeli, Gladstone, and Salisbury. The Queen said that Gladstone "always speaks to me as though I were a public meeting." She was a good sort of presidress; yet it hardly seems to have entered her royal mind that the Sovereign of Great Britain must do something to save her country.

The English military men and statesmen saw the steady growth of universal military service on the Continent. They watched the wondrous German military machine mowing a swath across Denmark in 1864, Austria in 1866, and France in 1870. They stood by while Italy and Germany consolidated, armed, and built navies. Yet the only lesson which they seemed to take to heart was the awful danger from a possible Channel tunnel, through which legions of troops would rush to capture London—a tunnel which at this moment might be worth a hundred thousand men to England.

The practical effect of the new military system of Europe was to compel Great Britain to maintain a fleet equal to that of any other two Powers—which came to mean that it must equal that of Germany and Italy or Germany and Russia. The Prince of Wales can take no part in politics. A popular conundrum compared Victoria to a Scotch mist because "it reigns and reigns and never gives the sun a chance." When Edward VII came to the throne in 1901, he showed a statesmanlike view of the critical situation. He used his remarkable personal gifts, journeyed overseas to confer and suggest lines of policy, and was the first King since George III to show himself a power alongside King Premier.

The first step of this far-seeing Guelph was, in conjunction with the Ministry, to propose a mutual understanding with France. That country had already an alliance with Russia. Possibly Mademoiselle suggested that it would be nice to ask her big bearded friend to the party. At any rate, the three Powers in 1909 united in an agreement; in form it went no further than a promise that, in case matters arose which interested them all, each Power would consult with the others before taking action.

Wars and Alliances. Meantime the English had on their hands the Boer War of 1899, in which a rude Teutonic folk set themselves against English control and influence and taught the significant lesson that 75,000 Boers in arms could resist all the available armies of England for two years and a half. What was the world coming to if rough and untutored frontiersmen, armed with modern weapons, could resist one of the greatest Powers of Europe? Emperor William of Germany aroused the wrath of the English by a cheering message to "Oom Paul" Kruger, head of the Boers. Nevertheless the two and a half years of war de-

(Continued on page following illustrations)

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Current Events Pictorially Treated

FROM FLIEGENDE BLAETTER

GERMANIA, 1914!

The seriousness with which nearly all Germans regard the war is reflected in the above picture, from a recent copy of "Fliegende Blaetter" which is said to be the first issue of that journal which had been received in New York for several weeks; it presents in symbolism the German idea of Germany's destiny as a World Power

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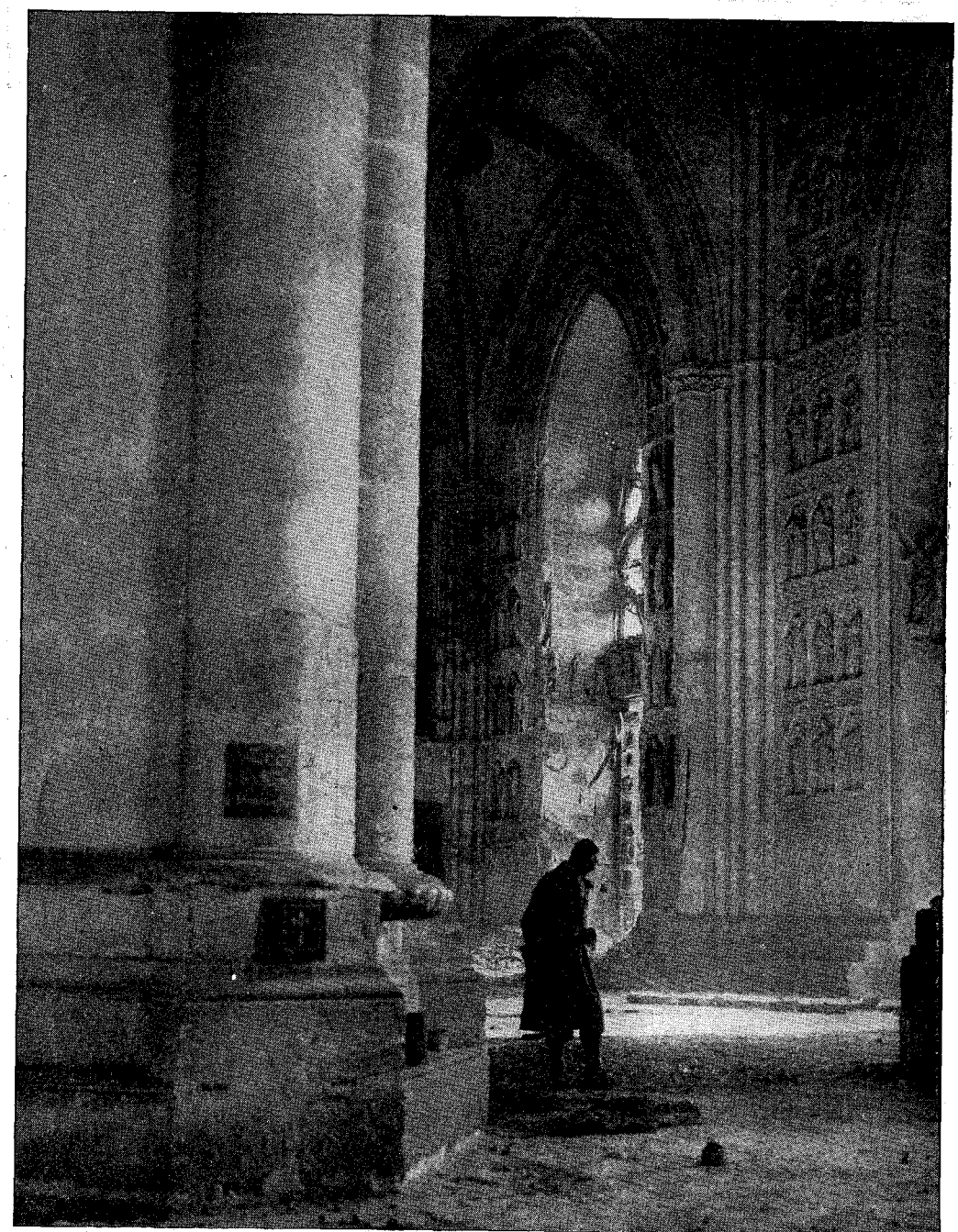

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THE TRAGEDY AT RHEIMS

On this and the following page are shown recently taken photographs of the interior of the wonderful Cathedral at Rheims, which was badly damaged by German shells. This picture gives some idea of the majestic beauty of the interior, with indications of the damage done; in the picture on the next page the fearful havoc wrought by the German artillery is painfully evident

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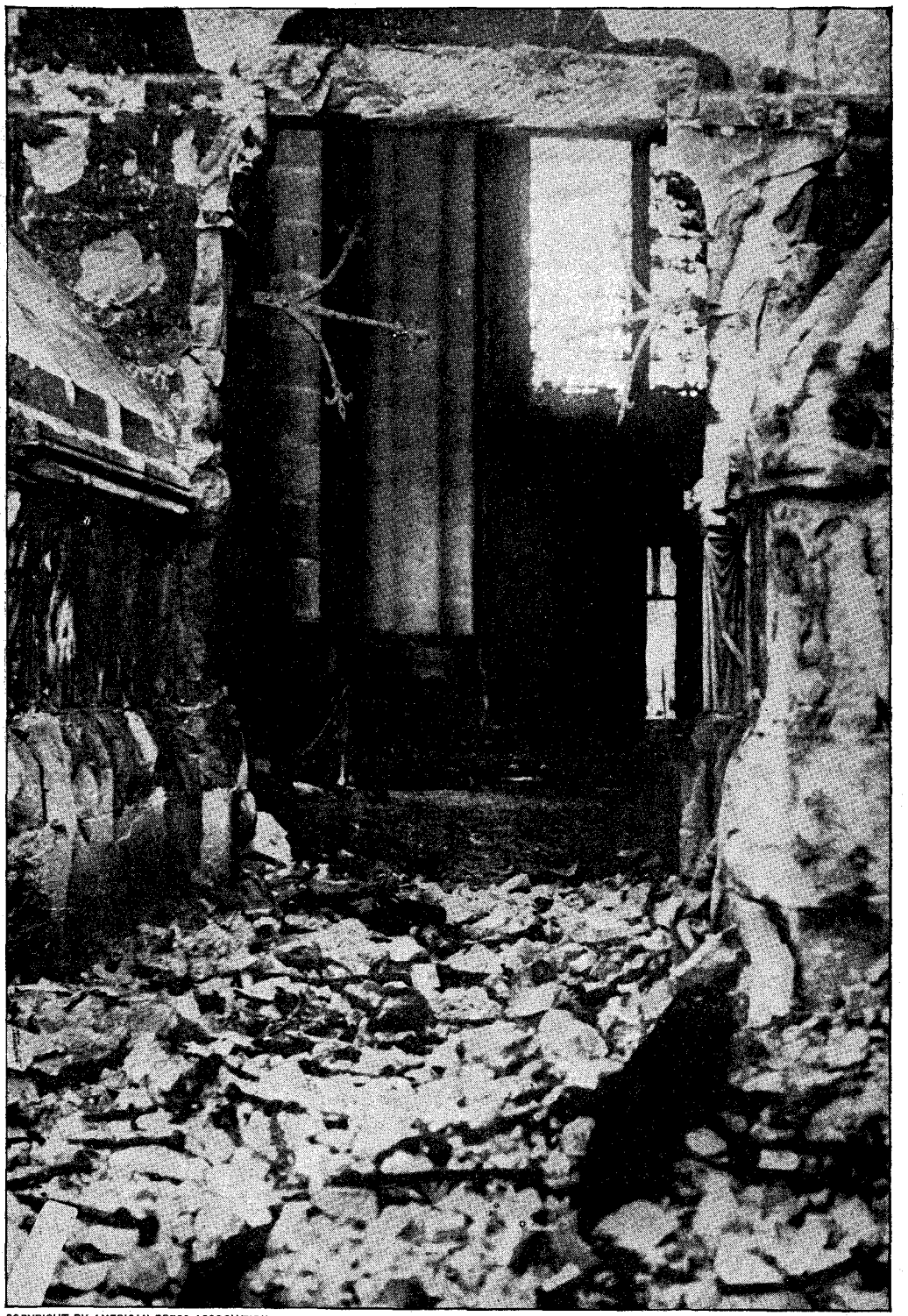

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THE TRAGEDY AT RHEIMS

Worse even than the taking of a human life seems, from one point of view, to some, the destruction of such a cathedral as that at Rheims; for human beings inevitably pass away and new lives come to take their place, while no new cathedrals can ever replace the mutilated glories of the golden age of cathedral-building. It is hoped, however, that the art of the restorer can in a measure repair the ruin wrought at Rheims by German guns

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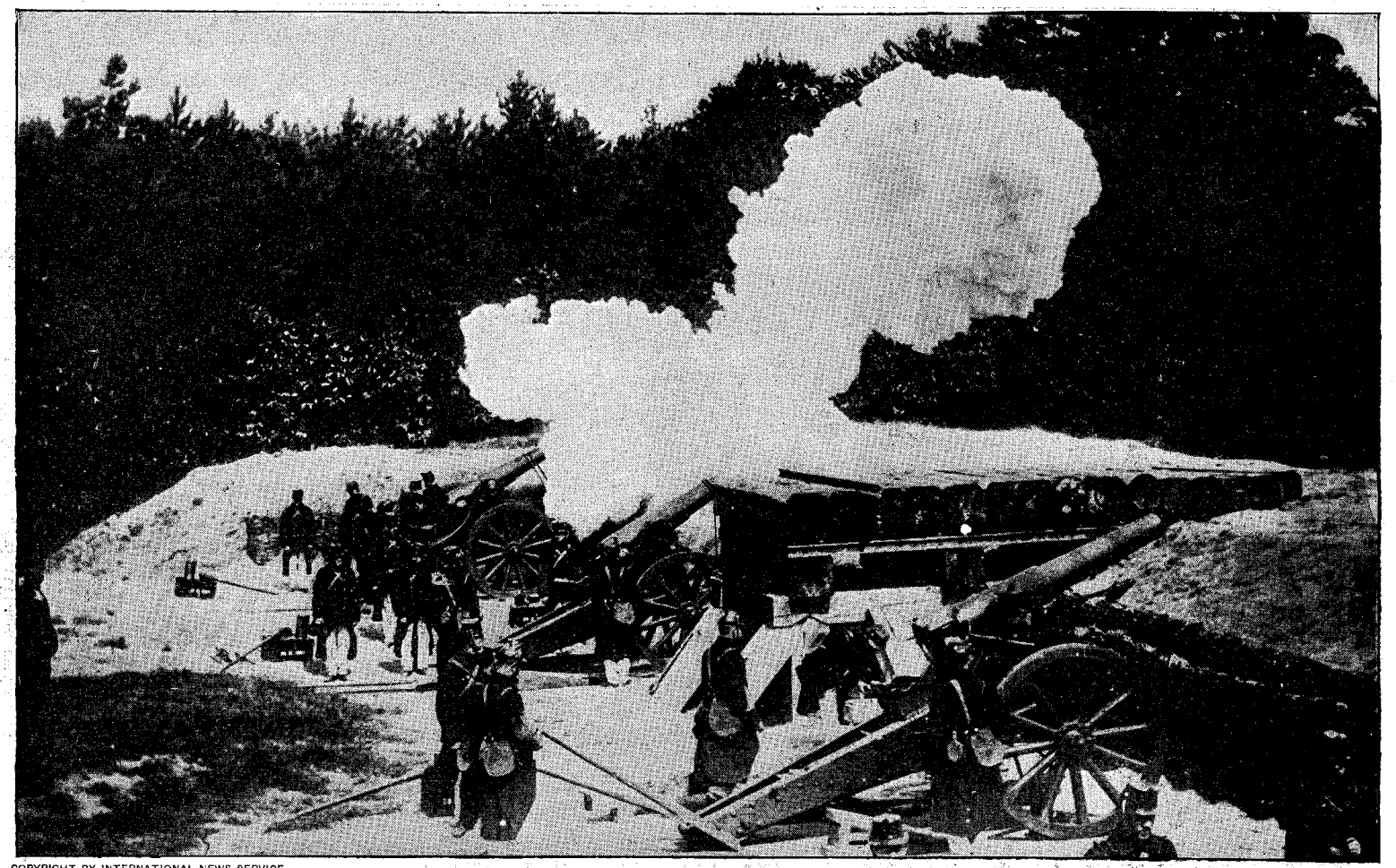

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THE WAR IN BELGIUM

This graphic picture shows Belgian artillery engaged in a duel with that of the German invaders

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THE WAR IN "THE LOW COUNTRIES"

The river Scheldt, on which Antwerp is situated, is but slightly below the city's level, and this fact was taken advantage of in providing for that historic city's defense. The flooding of certain districts was resorted to, as shown in the picture. The beautiful Cathedral is seen in the background

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EDISON'S LATEST INVENTION

The telescribe, or phonograph recorder, which Mr. Edison, as pictured in the above photograph, is using, is an instrument for recording telephone conversations. A phonograph record takes down every sound that comes over the wire, the recordinig apparatus being started or stopped by pressing a button. The chief use of the telescribe is expected to be in fixing exactly important business agreements by 'phone. Its decision will be final as to what was said by the interested persons, in case of dispute

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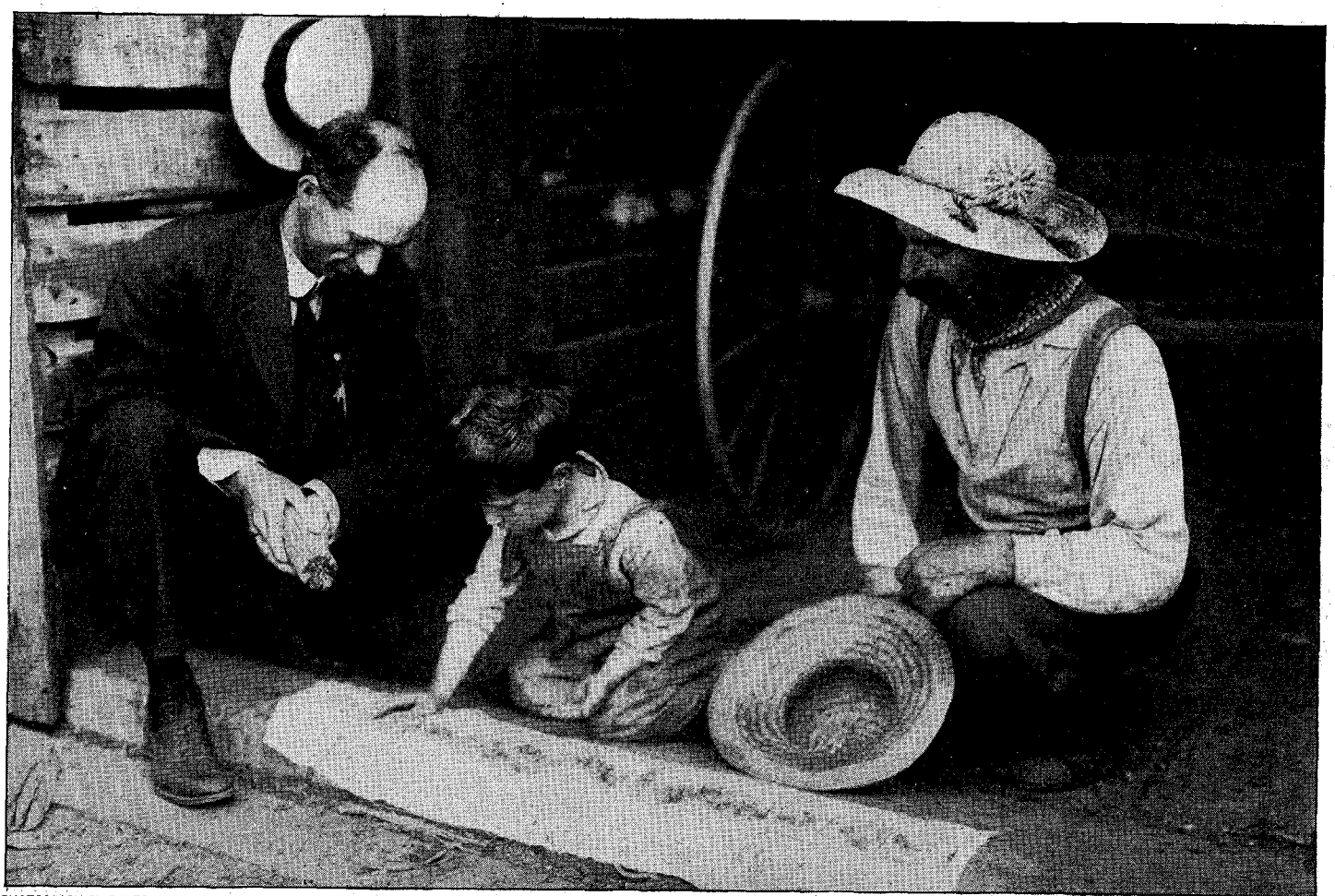

PHOTOGRAPH BY ROBERT H. MOULTON

CORN BREEDING IN COOK COUNTY, ILLINOIS

Seed selection is as much a part of good farming as the selection of proper breeding stock in animals. This boy is learning by the "rag doll" test how to choose ears of corn with high germinating power. See editorial comment

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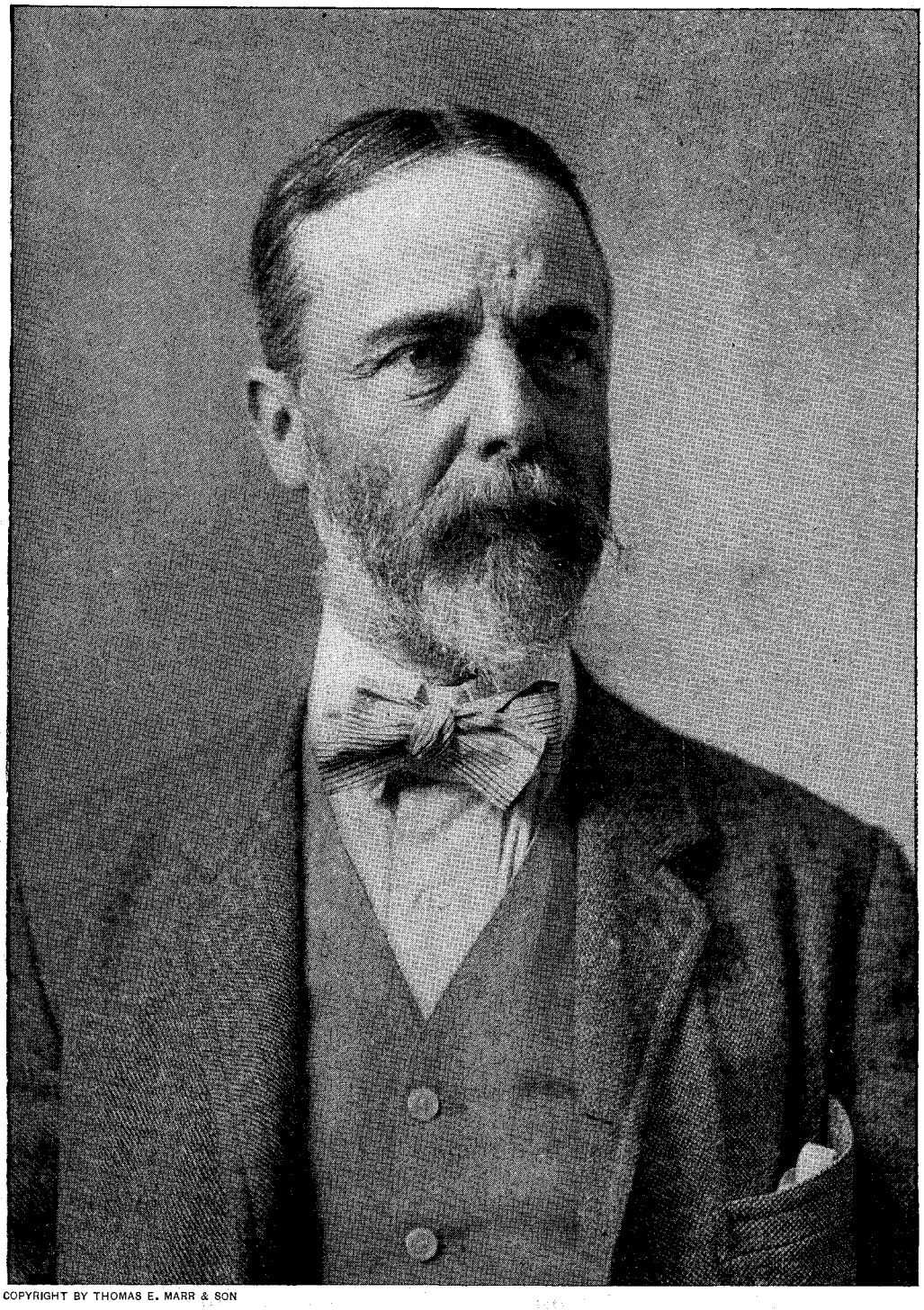

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FREDERIC JESUP STIMSON, THE FIRST AMBASSADOR FROM THE UNITED STATES TO THE ARGENTINE

Mr. Stimson was born in Dedham, Massachusetts, in 1855; was graduated from Harvard in 1876; became Assistant Attorney-General of Massachusetts in 1884; and has been Professor of Comparative Legislation at Harvard since 1903. He is a member of the law firm of Stimson & Stockton, and is, besides, a prolific author of both law books and novels. His earlier fiction was published under the pseudonym of "J. S. of Dale"

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veloped the British capacity to raise troops and carry them overseas; 450,000 men were enlisted, partly from the loyal colonies in Canada, Australia, and New Zealand.

Another tremendous step was taken by the two sovereigns, King Edward and King Premier, when, after the success of Japan over Russia in the Asiatic war of 1905, Great Britain formed an alliance with Japan as to Asiatic affairs. France, the British ally, had great possessions on that coast, and Germany, not the ally, had inserted the end of a wedge by seizing Kiaochau. Japan was no part of the Triple Entente, but each member of that combine favored and cultivated the new Asiatic Power.

George the Fifth. The Guelphs all have a family physiognomy—full blue, somewhat staring eyes, round faces, German ensemble. The death of Edward in 1909 brought to the throne his son, a man of forty-four years, who had never had much contact with public affairs, and possessed almost none of his father's qualities of statecraft. He was a man of character, and set out to reign scrupulously in accordance with the precedents set forth in Hansard's "Parliamentary Debates."

The trouble with royalty in any form is that good intentions with a determination to do one's best—which may make a tolerable governor of one of our States—does not exactly fill the bill for a sovereign in modern Europe. Cousin George could not so much as stick out his tongue at Parliament, while Cousin William was a live wire—bullying the Reichstag, addressing his people, appealing to a theology which upholds the Germans in the style of the old-fashioned prayer: "O Lord, bless me and my wife; my son John and his wife; us four, no more, Amen."

The English people indulge themselves in the gossipy small talk which is dear to the subjects of the English monarchy. One set tells you that the King grows more and more popular every day; that his grace and good sense and carefully moderated influence over English statesmen make him a power in the realm. Another set, equally ill informed, assure you that he only puts things in a mess, and undoes the work of his father. The weight of evidence is that King George is a man who possesses the British virtues of sense and steadfastness. In the correspondence between the Courts in the crisis of July, 1914, we find personal telegrams to Cousin William; but nobody for a moment supposes that they contained a syllable which had not been read and approved by Asquith, the King Premier, the responsible head of the British Government. Everybody knows that no personal desire of the King for war or against war deflected the decisions of the British Cabinet. George V cannot take the field in command, as did the great William of Orange in 1689. He cannot construct a majority in the House of Commons, as did George the Third, and thus keep alive a war which might be repugnant to the people of the realm. The only ambition which he can cherish is to hand down his crown untarnished; and the war somewhat endangers that modest hope.

The Guelphs and Their People in War. The war is for England a renewed test of the possibility of successfully confronting an Imperial army with Parliamentary armies. Can the British raise as many men as their enemies? It is clear that a popular government may be cap-a-pie for war, for France has put into the field as large a proportion of her population as Germany. But forty millions of French cannot hold sixty-eight millions of Germans. Will the additional forty-six millions of Great Britain turn the scale? Can England raise as many men as France? Will the men be as efficient as the Germans? Can a Parliament, through Ministers requiring votes of confidence, carry on a war against a centralized monarchy?

In this crisis King George is forced to be only a first-class passenger on a troop train. It is King Premier and his associates who make the sudden decisions, who appeal to the nation, who propose grants and loans, who designate the generals, decide on the use to be made of troops, call up new levies. King Premier, however, must take the advice of military experts, and at the same time must take the responsibility for any trouble or misjudgment.

Can a great republic fight efficiently? The United States of America has never done so. In this contest one of our principal duties is to note the difficulties and results of war carried on through a popular assembly. We must learn how to gain the efficiency which was so painfully lacking in the Revolution, War of 1812, Mexican War, Civil War, and Spanish War. King Premier fought Napoleon, rescued India in 1857, has won many Asiatic and African campaigns. Can he meet this crisis? Could we meet a like crisis?

There is no lack of English patriotism and

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the men are abundant; but Great Britain is obsessed by a fear lest the empire of the air may be lost while the empire of the seas is held. When Blücher visited London after Waterloo, his instructive remark was: "My God! what a city to sack!" Could that city stand the strain of a rain of bombs from a fleet of Zeppelins?

These are inquiries of great significance to us Americans. Wells has pictured civilization as being stamped out in our country by a fleet of relentless air-ships. Can King President any better than King Premier confront a war lord shaped for battle from his youth upward? The belief of Englishmen and Americans is that the counsel of the many is better than the will of the few in all matters, including national defense. The splendid success of the American Republic and also of the English semi-republic in material and intellectual growth, in invention, commerce, and manufacturing, may stop unless in times of crisis Congress and Parliament can make swift and sufficient provision for national defense. A great army cannot be created in a month or in six months. The condition of free government is that it shall show itself able to cope with governments less free, if the clash of systems and of nations shall come.

JAPAN TO-DAY AND TO-MORROW

THREE STAGES OF INTERCOURSE

BY HAMILTON W. MABIE

AN American, who will always be remembered by his friends as incarnating a genius for friendship, was living in lodgings in the old street in London in which Franklin stayed, when he received word that one of the most interesting men of his generation was coming to England for the first time—a writer who made American history as interesting as a story of adventure, and to whom the history of England was as familiar as the years of his childhood. The two friends met on the landing-stage when the steamer docked, traveled to London by the first train, drove to the lodgings of the host, dined, and talked as two friends will talk when all the conditions make intimacy not only agreeable but inevitable.

The guest was restless, however, and soon reminded his host that it was his first night in the Old World, and that he was eager for exploration. They started out late in the evening; the street was quiet, the "central roar" had died down into a hoarse murmur. The two men walked swiftly to the Embankment; a low moon hung over the river, the Surrey side had the look of a Whistler etching, and a vast brooding silence hushed the uproar of the age and steeped the city in the atmosphere of the past. Leaning for a moment over the parapet, the older man cried, "Is this the Thames?" his great frame shaking with emotion; and then, catching a glimpse of Westminster Palace, he seized his friend by the arm and swept him impetuously along toward the great pile of buildings in which the past and present greatness of England is enshrined. All night they hurried, breathless and excited, from point to point in the old town; coming home at dawn exhausted not so much by physical fatigue as by emotional strain.

For the guest it had been one of those adventures of the spirit which are so intense that for the moment they seem to drain the very springs of life; for the host it had all the excitement of a new reading of an old book. It was not an approach to a strange civilization, a sudden and dramatic contact with a novel order of things; it was a night of recollection, it was a home-coming. The interest lay not in the strangeness, but in the familiarity of it all. After long absence, filled with study of old places and ancestral associations, the man of the New World had come back to his own and taken possession of the playground of his childhood.

Few people realize that when the West first saw Japan it saw not only a country radically different in manner and way of life from the world with which it was familiar, but an ancient civilization, of a very high order, which had been completely developed

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largely in isolation. Much had been received from the continent of Asia, but what had been taken had been modified, adapted, and refashioned by a genius for assimilation which is at the same time intensely individual and tenacious.

Okakura puts these two elements of the Japanese spirit cogently and clearly: "Our sympathizers have been pleased to marvel at the facility with which we have introduced Western science and industries, constitutional government, and the organization necessary for carrying on a gigantic war. They forget that the strength of the movement which brought Japan to her present position is due not less to the innate virility which has enabled her to assimilate the teachings of a foreign civilization than to her capability of adopting its methods. With a race, as with an individual, it is not the accumulation of extraneous knowledge, but the realization of the self within, that constitutes true progress."

Asia has sent almost as many streams of influence into Japan as Europe has sent into this country, and Buddhism and the spirit and thought of the Chinese classics have penetrated and colored Japanese life as the divinations and discoveries of the genius of the Greek and Hebrew have entered into and shaped the view of life of the Western world. But, to the eye, Japan, lying half a day's journey from Asia, is almost as different from China and India as from Italy and England. Until her awakening, which was hastened by Commodore Perry but was in no sense dependent on him, Japan shared the lethargy which lay on China and India. The nation slept in "the night of Asia," but long before the hand of the American knocked at the door the sleeper had begun to stir and the morning light was coming in at the windows.

That lethargy did not, however, mean an arrest of civilization; it meant the preservation of a type of civilization complete in itself.

When the Western peoples saw Japan for the first time sixty years ago, they saw a completely developed civilization of a type that was entirely novel to them. The West had seen strange peoples in many stages of social evolution, from the lowest forms of savage life to the highest forms of semi-barbaric life. In Japan it found a people who had gone to the end of the path which they had followed for twenty-five hundred years.

In India and China the West had come face to face with an antiquity beside which its oldest experiences were matters of yesterday, but in both countries the line of normal development had been interrupted and broken again and again. In both countries it found races whose genius long ago made rich contributions to the common stock of knowledge and will make still greater contributions in the future, but whose territory had been invaded again and again, whose history was largely the story of the incursions of aliens who brought with them different types of mind, strange customs, novel forms of social order, and who, by superior organization or a more aggressive temper, sooner or later became the governing races.

Japanese history, on the other hand, has been the record of a practically uninterrupted racial life. The islands which constitute the Empire of Japan have not only never been conquered, they have never been invaded. The Emperor now reigning is the one hundred and twenty-second of his dynasty; the development of the life of the people, whatever its limitations and defects, has been uninterrupted by disturbance from without. It has been deeply influenced by Asiatic ideals and conventions; but the foreign ideals and manners which have found acceptance by the Japanese have made their way by persuasion, not by arms.

Japan differs radically from the other countries of the East in its possession of a sensitive national consciousness and of a thorough and minute social and political organization. In this respect it stands in striking contrast to other Oriental countries. So far as the feeling of racial unity and the consciousness of sharply defined national aims and interests are concerned, India and China have been mere geographical terms, conveying no such group of ideas, convictions, and mental habits as the words Italy, France, and England convey. Japan, on the other hand, has as keen a sense of its individuality, so to speak, as any Western nation; and in point of thoroughness of organization stands beside Germany. The immense significance of this fact has not yet been recognized in the West.

These facts bring into view the unique conditions which the West found in Japan sixty years ago: a fully developed civilization, completely realizing its type, and preserved intact by freedom from foreign interference during the earlier centuries of its history and by isolation during the later centuries. The

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sudden unveiling of this ancient and intensely individual civilization in the ultimate stages of its growth was a novel experience in the history of the world and can never be repeated.

The coming together of Japan and the West was also the most dramatic instance in history of sudden acquaintance between nations, and at the beginning it was a case of love at first sight. It is true that there was a widespread protest in Japan against the abandonment of the old policy of seclusion—an outbreak of passionate loyalty to the old order. The Shogun's rule was already undermined in 1853, but his advisers were better informed with regard to the strength and resources of the nations which demanded certain privileges of hospitality and trade in the Empire than were the advisers of the Emperor. The daimyos as a class counseled resistance, and efforts were made to put the country in a position to defend itself. Forts were hastily built, lessons were given in the use of foreign arms, and in the ardor of patriotic devotion beautiful bronzes and sonorous temple bells were melted and recast into cannon. The ancient antagonism to foreigners was fanned into a flame; songs of derision and of fiery appeal for resistance ran through the country, as songs that voice the feeling of an hour will run with the wind in times of great excitement.

In dealing with the Shogun Commodore Perry supposed he was dealing with the supreme authority in the Empire; and if the power of the Shogun had not been seriously impaired it is probable that the treaty with the United States would have been accepted, not without protest, but without serious resistance. But that power had been greatly shaken, and the Shogun's authority to make a treaty with a foreign Power was sharply challenged. His advisers at Yedo were allied with a losing cause, but they understood the crisis through which Japan in its relations with the outside world was passing better than the advisers of the Emperor at Kyoto. They had seen the ships of the foreign fleets and had met the representatives of the foreign governments, and they became convinced that successful resistance was impossible. This conviction was deepened by the events of the fourteen years that followed Commodore Perry's landing, and found final expression in an address to his supporters made by the last Shogun in 1867, in which he said: "It appears to me that the laws cannot be maintained, in face of the daily extension of our foreign relations, unless the Government be conducted by one head; and I propose, therefore, to surrender the whole governing power into the hands of the Imperial Court. This is the best I can do for the interests of the Empire."

Thus ended, in 1868, after some complications, the extraordinary dual government which had existed since 1603, and the young Emperor assumed the executive functions of government. He was a man of great ability and an open mind, and he was fortunate in being served later by a group of statesmen who, like Okubo and Ito, not only accepted the new order of things, but courageously began the reconstruction of the Government of the Empire and the study of foreign methods. After a stormy period of resistance and dissension, a brave and wise Government not only reversed the ancient policy of seclusion, but, by a comprehensive scheme of national education by means of embassies sent to the West and by the invitation of large numbers of foreign teachers to Japan, dissipated the old-time prejudice and dislike and created a widespread interest in Western ideas and ways. A wave of enthusiasm for Western learning and methods swept over the country and carried the movement for change and reconstruction to unwise and even comic extremes. The Japanese opened their minds and hearts to the West, and the reaction against the past was so extreme that for a time it seemed to threaten the integrity of the Japanese spirit and genius. Old things of priceless value were neglected, while new things unworthy of the imitation of a highly civilized and artistic people found favor on all sides. When the Japanese saw the West, they gave their minds and hearts to it.

With the cultivated travelers from the West who first saw Japan and gave direction to the earlier opinion about that country, it was also a case of love at first sight.

The first impressions were, as a rule, that the world had recovered a kind of lost art; that a strange and exciting form of beauty had been unveiled and a delicately shaded and finely tempered way and manner of life brought to light. "There must be something lacking, or something very harsh," wrote Lafcadio Hearn, "in the nature to which Japan can make no emotional appeal. The appeal itself is the clue to a problem; and that problem is the character of a race and of its civilization."

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The country had the charm of novelty; it had also the striking effectiveness of presenting itself in broad contrast to the West. To the superficial observer the Japanese did everything in a spirit of contradiction; they began to read books at the bottom of the last page, they obstinately pulled the plane towards them instead of pushing it away, they turned the key the wrong way in the lock, they painted instead of writing their letters. In a hundred ways they reversed the methods of the West. The language set all familiar modes and rules at defiance; to "pick up a working vocabulary" was a waste of time unless one could learn "to think backwards, to think upside down and inside out."

It was a new world on which the early Western travelers looked, and there was the excitement of discovery about it, the sensation of shock. There was also, for those who had eyes to see and were not village-minded, the novel charm of a life penetrated by an artistic instinct that gave coherence to manners, customs, ways of doing things. The surface of life disclosed an inward richness of ideas and ideals which had become regulative and vitally expressive as the result of the long process of "silence and slow time." Art had filtered down through occupation until it had touched work at a thousand points and made industry a matter of craftsmanship, and created standards of taste which had long ceased to need definition because they had become instinctive. However one might protest against specific aspects of that life, one could not fail to recognize its quality and texture—its wholeness, so to speak.

The ways of living and the manners of the people were of the substance of their character. They were cheerful, courteous, gentle; bolts and locks were practically unknown; family interests tempered and subdued individual interests to the uses of the larger social unit; the poor were cared for as a matter of course by their more prosperous relations. The people were simple in their habits; there were great nobles, but great fortunes were few. Things of common use were as beautiful in their way as the treasures of art in temples and palaces. A study of the Japanese pottery in the Boston Museum of Fine Arts and of the tools used in the handicrafts in the Peabody Museum in Salem—for the completeness of which this country owes a lasting debt of gratitude to Mr. Edward S. Morse—not only reveals the quality and forms of Japanese art, but shows that art was the language of the people and not the dialect of a group of artists.

The first contact of the West with Japan was so full of intellectual excitement that the early travelers in the newly opened country were swept off their feet, so to speak, and reported the discovery of a wonderland. The strangeness instantly arrested attention, while the ripeness and beauty of an old and completely developed civilization, which fitted the people like a garment woven out of their innermost thoughts, captivated the eye and the imagination. The West lost its heart to Japan.

"What are we to do?" asked a Japanese of an American. "When you first saw us, you loved everything Japanese. You said we were a nation of artists and gentlemen. Then we came under your influence and tried to Westernize our country, and you began to lose your liking for us. The more we have become like you, the less you have cared for us, and now you seem to hate us."

The statement was too dramatic, but there was a considerable element of truth in it. The courage and skill of Japan in a war in which it appeared to be matched against a foe of immensely greater resources not only revived interest in the Japanese, but furnished ground for a new kind of admiration and respect; the artists and gentlemen had revealed the mastery of the skill of the soldier, and a hand of steel within the glove.

The early enchantment was, in the nature of things, evanescent; the very strangeness which was at first a source of attraction was certain, when novelty wore off and old tastes and habits reasserted themselves, to become a source of separation. Two civilizations cannot come together without irritation and painful adjustments. Moreover, Japan ceased to be a museum, a country outside the activities of the modern world in which an archaic and artistic civilization was preserved for the study of Western peoples. It entered the area of commercial struggle and became an able and ambitious competitor. It had to be taken into account also as a highly organized nation, trained in the use of Western weapons and with a powerful army and navy at its command. Its appearance in this new rôle was not a matter of regret to Americans, whose interests in the Far East were comparatively negligible, while their ignorance of that section of the globe was

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almost ideally complete. For the majority of Americans the battle in the harbor of Manila was the beginning of their acquaintance with Far Eastern geography.

To the so-called Great Powers, accustomed to decide the fortunes of the East in London, Berlin, Paris, or Vienna, the appearance of an Oriental Power was as unwelcome as it was unexpected, and diplomatists whose intelligence was illuminated by imagination were quick to see that the appearance of Japan marked the beginning of the end of the era of division of territory and exploitation. Japan is paying the price of emerging from seclusion and ceasing to be the happy hunting-ground of collectors and literary impressionists.

The beauty remained, but the spell was broken, and there was an inevitable reaction; deep-seated instincts protested, ancient habits of thought reasserted themselves. Then followed the psychological struggle which is involved in the coming together of two strong nations. When nations approach one another, the past rises in protest; ancestors who have been in their graves for centuries are once more in arms. "You have been transported out of your own century," writes Lafcadio Hearn, "over spaces enormous of perished time, into an era forgotten, into a vanished age—back to something ancient as Egypt or Nineveh. That is the secret of the strangeness and beauty of things, the secret of the thrill they give, the secret of the elfish charm of the people and their ways." And he reminds us that if we could live for a time in the "beautiful vanished world of Greek culture" we could not be at home in it because we could not change our identities.

The process of coming together, which is the characteristic feature of the present stage of civilization, shows these stages less sharply defined but distinctly traceable in large outline. Open-minded foreigners who live in Japan will tell you that they have passed through three stages in their attitude toward the country and people: admiration for and delight in "things Japanese;" followed by dislike of and repulsion from the habits and ways of the society about them; then, finally, a discriminating and intelligent regard for fundamental Japanese qualities, pleasure in the temper and spirit of the people, in the genius of the country. The first attitude is an unconscious and instinctive response to an impression; the second is an instinctive assertion of an antagonism of race ideals and standards; the third is an independent judgment formed as the result of observation and reflection.

The interest in a civilization is deepened as this process goes on, and out of the unshaded brightness followed by the obscuring darkness the landscape finally emerges, revealed as much by its shadows as by the light that unveils it and the atmosphere that softens its harsh outlines and subdues its overtones.

In their attitude toward the West the Japanese have been passing through these three stages. There was always a group of uncompromising defenders of the old order in Japan, to whom Western methods and manners were not only alien but repugnant, and to whom the preservation of the older civilization was a patriotic duty. The tragedy of change has weighed heavily on men and women of this temper. Townsend Harris once gave expression to the fear that we had inflicted serious injury on Japan by interfering with an ancient idyllic civilization; to many Japanese that apprehension has deepened into a settled conviction. But Japan paid little heed to this protesting minority; the nation, recognizing clearly the conditions of the modern world, set out resolutely to secure those conditions. The oldest nation of unbroken history in the world went bravely back to its youth, took its place once more in school, and with marvelous persistence carried into effect the great maxim of the Emperor Mutsuhito to seek knowledge wherever it may be found throughout the world. If it did not lose its heart to the West, it gave the West its whole mind. It was swept from its moorings for a time by its determination to secure for itself the fruits of Western science, organization, and practical efficiency. In the excitement of that first contact with the West the imitation was carried so far that Japanese sobriety of taste and nice sense of the fitness of things gave place to absurdities of dress and manners.

Japan has been peculiarly hospitable to foreign ideas and teaching, but her genius has been virile and persistent; she has taken much from Asia, but she has modified and adapted for her use what she received from India and China. In her eagerness she accepted, with little discrimination, all that the West had to give her, either good or bad, and there was much that was bad.

Then came the inevitable reaction, and to blind admiration succeeded critical and often

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cynical analysis of Western thought and ideals. In education, manners, and art there was a reaction toward old and characteristic ideals and methods. Japan began to see the defects of Western civilization and to draw back from its materialism in art and decoration and national ideals, its lack of discipline, its haste and indifference to those small courtesies which give life the charm of art. The Japanese have always been great in dealing with small things; the back of the lacquered box is always as delicately finished as the front or cover. This reassertion of the Japanese spirit has shown again the persistency of that spirit, and has fortunately come in time to save the individuality of a country, to Anglicize or Americanize which would impoverish civilization; but it has reawakened many old antagonisms and given new vigor to dying prejudices.

Through these stages the East and the West are both passing. To the fascination of strangeness has followed the repulsion of strangeness, and that, in turn, is being followed by clear and discriminating judgment; impression was succeeded by prejudice, and now prejudice is giving way to intelligent comprehension.

THE RULE OF ASSUMPTION OF RISK

BY THEODORE F. KUPER

HOW many of us know that the New York Court of Appeals recently established a new law regarding the protection of workingmen? How many know that in doing so this great Court completely upset a law which it had established many, many years ago and followed ever after until —the upset?

The matter is surely of great interest, not only because it affects a problem of public importance, but also because it marks a milestone in the "judge-made" law of this country. Moreover, the very manner in which this change was brought about is unique and interesting.

Many are prone to regard this subject as merely academic since the enactment of the Workmen's Compensation Act. We must not overlook the fact, however, that this Act has reference only to those engaged in certain occupations considered by the Legislature as innately hazardous and specifically listed in the Act, and comprising forty-two groups in all. Outside of those special employments the great mass of workmen must rely on the same actions at law in the courts just as if the Workmen's Compensation Law had never been enacted. Moreover, sooner or later important questions are bound to arise under the very Act itself which will necessitate final submission to the courts for interpretation, in which event it will be very reassuring to perceive in advance an indication from the highest Court in this State that it has seen its own error and learned to regard the protection of workmen with greater liberality and favor.

Many years ago the Court of Appeals of the State of New York adopted what is known as the common-law rule of *assumption of risk*. It was a rule which prevented a workingman from recovering any damages from his employer for personal injuries, if they were sustained by reason of a dangerous or negligent condition which was obvious to the servant, or if the servant should have observed such condition.

The reasoning upon which the Court based this rule was simple. The whole relation of master and servant is based on the contract between them. The servant agrees to work. The master agrees to pay. If at any time the servant finds a condition about the work which is dangerous to himself, he has a right to withdraw from the contract. He has a right to refuse to work and refuse to accept the pay offered therefor, or, in plain terms, he can quit the job. If, however, seeing the danger, the servant chooses to go on with the job and accept the pay, then a clause is added to the contract by which the servant says that he will *assume the risk* of the dangerous condition, and if injury results therefrom he will not hold the master liable therefor. Of course no such contract was directly spoken, written, or otherwise *expressed* between the parties, but the Court *implied* it from their conduct. It was what is termed in the law an *implied contract*. Moreover, a servant could not be allowed to enter

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into his work blind to the conditions about it, so the Court extended the rule to include also the servant; who, with reasonable diligence, should have seen the dangerous condition, though in fact he had not seen it. Such was the rule of assumption of risk. For many years it formed a ready chute by which negligent employers slid from the scales of justice, leaving the suffering employee paying the price of his injuries alone, except where his relatives, or society, were forced through charity to share it with him. All this, you see, was by an *implied contract*—implied by the Court.

There is no law on which our large corporations cannot find some improvement. Soon one of the prominent express companies concluded that, rather than rely upon the court finding in each separate case the conditions under which it would imply this contract, the company would have each workingman express the contract with it. For that purpose the company prepared printed forms of contract providing that, in consideration of his getting the job, and of the payment of the wages agreed upon, the servant agreed not to hold the master liable for any injuries which the servant might receive by reason of the negligence of the company. So that by the *expressed contract* the servant assumed all the risks of his employment.

The express company was negligent and one of its servants was injured. He brought a suit for damages against the company, but the company defended by producing the written contract signed by the employee when he took the job. The case was considered by the Court of Appeals in April, 1906, and is reported as Johnson vs. Fargo (184 N. Y. Reports, 379).

While the minority of the judges argued as they had done so often before, the majority urged that the servant was practically (though not theoretically) the weaker party to the contract; that the law imposes certain duties upon the master to perform for the safeguarding of the life and limb of the servant while at work; that the performance of those duties was of such importance to society as to make it a matter of public policy that such duties be performed; and that, "the State" being "interested in the conservation of the lives and of the healthful vigor of its citizens," no relaxation of the enforcement of the laws imposing such duties should be permitted—not even by the *expressed contract* of the servant. So the Court held the contract to be "*void as against public policy*," and the servant was allowed to recover damages.

You cannot appreciate the full force of this change in the reasoning by the Court unless you go back to the case of Knisely vs. Pratt (148 N. Y. Reports, 372), decided by the same tribunal in February, 1896. In arguing about the *implied contract* the Court in that case stated that there was *no* rule of public policy which prevented "an employee from deciding whether, in view of increased wages, the difficulties of obtaining employment, or other sufficient reasons, it may not be wise and prudent to accept employment subject to the rule of obvious risk." It is difficult to believe that this reasoning flowed from the same fountain which shortly afterwards gave forth the decision in the Johnson Case.

Shall I be bold enough to say that the Court of Appeals did not fully appreciate the force of its decision in the Johnson Case at the time it rendered it? Let us see. The Johnson Case was decided in April, 1906. Nevertheless, the Court continued to enforce the old rule of assumption of risks wherever there was no expressed contract. In other words, the Court still continued to *imply* and enforce the identical contract which it had found void as against public policy when the parties themselves reduced it to express language.

However, in October, 1912, the light shone in upon the Court of Appeals and it argued in the case of Fitzwater vs. Warren (206 N. Y. Reports, 355) that, "if an express agreement could not relieve the master, . . . it does not seem clear how by a merely implied contract he can be relieved from the results of a direct violation of statute."

In its opinion in the Fitzwater Case the Court acknowledged the force that public opinion had exerted upon it by calling attention to the fact that the people were then attempting by Constitutional amendment "to render a master liable, . . . though the master has been guilty of no fault whatever." Here follows this noble confession of guilt by the Court in the expression of the judge writing the opinion: "And I feel that such effort is in no small measure due to the tendency evinced at times by the courts to relieve the master, though concededly at fault, from liability to his employee on the theory that the latter assumed the risk of the master's fault." Yes, that is the very language of the Court of Appeals of the State of New York!

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The following month (November, 1912) the Court of Appeals extended the new rule still further by deciding in the case of Welch vs. Waterbury (206 N. Y. Reports, 522) that the new rule applied not only to those cases where the master had failed to perform some duty imposed by statute, but also where he failed in a duty imposed by the common law.

Perhaps you and I might at this stage be led to rejoice in the abolition of the rule of assumption of risk, but what do we find? In both the Fitzwater and the Welch cases the Court, after indulging in this very modern and intelligent reasoning, suddenly winds up by stating that the question as to whether the servant assumes the risk of his employment is in each case "a question for the jury." What does this mean—"a question for the jury"? The jury has the power to decide only questions of fact. It is for the Court to decide all questions of law, and the jury must apply the law in each case just as the Court instructs it, irrespective of what opinion the jury might personally have as to the justice or wisdom of such law. Now, if the contract to assume the risks is expressed, then there is no question for the jury to consider regarding it, as the fact is established. Under the Johnson Case it would be the duty of the trial judge to charge the jury that the contract is void and the servant did not assume the risks. If there is no expressed contract, then the only possible question which the jury can consider respecting that phase of the case is as to what particular facts were established by the evidence. The Court, however, would have to instruct the jury in advance as to what facts, if found established, would in law be sufficient to imply a contract to assume the risks. But it would be the duty of the trial judge under the Fitzwater Case to charge the jury that any such implied contract cannot be enforced because it is void, being against public policy.

How can any jury find that the servant had entered into an agreement to assume the risks of his employment and thus free from liability his negligent master, when the Court of Appeals has held that such a contract, expressed or implied, is void?

If language and reasoning can convey any thought whatsoever, it would seem from these two decisions that the Court of Appeals has abolished the rule of assumption of risk which it had itself established. But why this uncertainty? Let us hope that our great Court, having seen such noble light, will take its very first opportunity of clearing away forever any possible remains of the old doctrine. It should leave no avenue open by which it might at any time, in even the slightest measure, revert to the old unjust doctrine so clearly against public policy.

THE SPECTATOR

"SHE *is* a pretty girl!" The Spectator stepped closer—who would not?—to the group of men who were eagerly bending over the reed-fringed edge of the stream. Was it Undine or Sabrina fair that they were looking at? or had a mermaid swam up from Boston Harbor through the Fens? Not at all. *Nymphæa pulcherrima* was none of these, but an exquisite water-lily, poised on an erect stem, the petals curving from a heart of salmon pink and gold, so that the whole effect was one of opalescent loveliness. Beyond, with head held higher and more proudly still, the *Nymphæa zanzibarium* stood in purple state. This little bend of water (fenced in with wire from the main river, because the Fenway Park ducks greedily nibbled at the rarities when they arrived) was starred with a rainbow aristocracy of water-lilies, indeed. There were sulphur-yellow ones, and many shades of bright, upstanding pink, lavender, lilac and purple, salmon, and brilliant crimson. One specimen, the Aurora, reminded the Spectator of the famous line of Hudibras:

> "Now, like a lobster boiled, the moon
> From black to red began to turn,"

for it progressed from dark shadings to vermilion, salmon, and rose.

No wonder there was a fine show of them, for the whole national Society of American Florists was meeting at the Hub, and the city of Boston had provided ten acres in the Fenway for their Convention Garden. Last year Minneapolis had the Convention, and the usual exhibition of plants in the convention hall was supplemented by an outdoor

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exhibition in garden form. So Boston took up the idea in a thoroughly hospitable way, not only providing the land through her famous Park Department, but preparing the soil and laying out and filling some of the garden beds. Florists from all parts of the East took beds for exhibits of growing plants. The Mayor presented the garden to the Convention, the Governor of Massachusetts attended the second session, and one of the Boston florists built, at his own expense, a Japanese garden along the river, with bridge, tea-house, pergola, walks, and all complete. The public were invited to come in and enjoy—and they did.

The gardeners, of course, were there in force. As the Spectator stood on the steps, bordered by bay trees in boxes that led down to the wide amphitheater of the Convention Garden, backed by groves of trees and handsome high buildings in the distance, he saw groups of straw-hatted men everywhere examining the various parterres. Considering that the American Rose Society, the American Carnation Society, the American Sweet Pea Society, the American Gladiolus Society, the Gardeners' and Florists' Club, the North Shore Florists' Club, and the Massachusetts Horticultural Society were all meeting with the general society, the garden needed to be ten acres in size. It was held in by the great horseshoe bend of the river, and therefore conformed to this in shape, but with a variety of walks and parterres, and a central rustic arbor, where the Park Department official gave out information and leaflets in the characteristic, courteous Boston manner.

"Yes, sir, that is aconitum—yes, very tall indeed. Cannas? just keep to the left, you will find several beds. Gladiolus? over to they right, you can't miss them." You could not, indeed. Cannas to the left, gladiolus to the right. They burned on the summer air, rivaling the sun above them. The gladioli stood in rank in one bed, three, four, and even five feet high, "divinely tall and most divinely fair," ranging from a velvety red that was almost black to the purest white, through fantastically freckled flame-color, scarlet, pink, salmon pink, yellow, buff, and cream. The long, splendid spikes shot up like soldiers in array, sprung from the dragon's teeth. Before them worshiped the gardeners, amateur and professional, for great is the gladiolus in the land nowadays. Another bed, near by, was all of white gladioli, but, as they had not bloomed on time, alas! a pot of full-blossomed ones was set among them, to show the variety.

The Spectator is passionately fond of florists' catalogues, but he is forced to consider them in the class of summer fiction as far as his small garden goes. Here was summer fiction come true at last. In these glorious borders, indeed, the leaves could hardly be seen for the blossoms, and every flower-stalk was at its tallest and sturdiest, every flower at its pitch of outdoor perfection. The low, brilliant bedding begonia Gloria de Chatelaine carpeted the ground with dazzling rose on one hand, and the dwarf pink antirrhinum on the other. The exquisite pale-blue delphinium rose among white phlox, and when one was tired of looking at that combination there was another bed, equally lovely, of white Japanese lilies set in the purple luxuriance and fragrance of heliotrope. A third arrangement was of royal purple petunias and French marigolds, and a fourth of foliage plants, the predominant ones cannas, crotons, and coxcombs in rich color. *Hyacinthus candicans*, tall and fair, were near a perfect riot of tuberous begonias, almost as fine as those at the tomb of Burns, which the Spectator remembers as the finest ever. But then, as the custodian at Burns's tomb calmly remarked, "It tak's a gude Scots gardener to do it!"

It was a "Scots gardener" who announced, looking at the Convention Garden water-lilies, "Ay, they're fine. I've four varieties in my own back yard, grown in a tub in the ground." The Spectator asked about mosquitoes. "Juist pit a drop of kerosene on the watter, to make a skim on the top. I've grown fine lilies and ne'er a mosquito aboot them." Next year, fortified by this authority, the Spectator is going to sink a tub in the back garden and try for pink and lilac blooms that shall be the envy of the neighborhood. The dreams of an amateur gardener are never damped—like hope, they spring eternal in the human breast.

The floral clock drew a crowd, but as a clock was entirely beyond the Spectator's comprehension. It had a sun-dial in the center, with a figure of the Winged Mercury holding a leaf. From this radiated twelve spokes, and between the spokes were the

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numerals of the hours, all outlined on the grass in tiny foliage plants. But how the dial worked, or whether it worked at all, no one seemed to know, and the sun disobligingly stayed behind a cloud at the time. More intelligible was the Park Department bed *par excellence*, which held a floral shield, with the stripes and stars of America, and the motto of Boston's seal, which many visitors misunderstood. "What sort of foliage plant is that?" one passer remarked. "Why, the *Bostonia condita*—but it's a new one on me," was his companion's reply; "I'm like the man who said he only knew two botanical names, aurora borealis and delirium tremens."

The cannas were really ahead of the catalogues. They were the superlative of splendor in their great gorgeous blossoms, like domesticated orchids. Whole sweeping parterres of them sounded every note of glowing color, from palest yellow and soft pink to crimson, orange, and burning flame-color. One exquisite blush pink was named "Loveliness," and deserved it. But in the main, the cannas, like the bed of brilliant geraniums near by, justified the remark of one visitor: "Everything is scarlet this summer. They must have foreseen the coming of war." Coming events cast their shadows before, and the Convention Garden is no exception.

The Spectator did not wonder, as he looked over the beautiful scene and its crowds, that two gifts, amounting to fifty thousand dollars, had already been offered to continue it as a permanent thing. Gardening is a great and growing art, and the fraternity of flower-lovers embraces all ranks. The City Beautiful is needed wherever a city exists, and can anything be more beautiful than such a field of flowers, open to all, set in the midst of multitudes, to be a joy forever?

THE NEW BOOKS

Street of Seven Stars (The). By Mary Roberts Rinehart. Houghton Mifflin Company, Boston. $1.25.

This is a very pleasant story of bohemian student life in Vienna—a sympathetic and realistic picture of the straits to which American students are often reduced, and of the perils to which American girls are exposed in foreign cities. But while "The Street of Seven Stars" is realistic in its picture conditions, it is, as its name suggests, distinctly romantic in its treatment of the situation. The essential integrity of the best American character, its simplicity, its courage of innocence, its high-mindedness, and its habit of helpfulness are emphasized. The character-drawing is especially to be commended, and the Vienna background is happily sketched.

This is a good book to read as a story; it is also a book which ought to be put in the hands of many American parents who send their daughters abroad under the impression, apparently, that cities like Vienna, Paris, and Berlin are as safe for young girls as small American villages.

Place Beyond the Winds (The). By Harriet T. Comstock. Doubleday, Page & Co., New York. $1.25.

The conflict between a narrow, ignorant father and his equally ignorant but gifted little daughter brings into play the elements of a plot full of romance, venture, and modern social teaching. Priscilla has many charms. Whether she is possible is a question. She runs away from her Canadian hamlet and makes a place for herself in "the States." We share the feelings of her lover, who exclaims, in view of her unusual behavior, "To think, dear blunderer, of your coming among us all, striking your blow, and then rushing to your In-Place!" The tale is a plea for higher standards in morals, more equitable administration of justice, and a readjustment of the traditional relations between men and women.

Mercy of the Lord (The). By Flora Annie Steel. The George H. Doran Company, New York. $1.20.

Mrs. Steel knows her India, though she occasionally suffers from comparison with some others who are able to interpret the spirit of India with greater clearness. This volume of short stories is dramatic in quality and touches upon the many intricacies in the relation of the governed and the governors of that land of mystery. These tangles are straightened out, in the stories, by the patient, dutiful action of that fine body of Englishmen who devote themselves to the service of their King in Eastern lands.

Right Track (The). By Clara Louise Burnham. Houghton Mifflin Company, Boston. $1.25.

A long list of stories stand to the credit of the author, every one distinctly moral in purpose. Love supplants selfishness and happiness succeeds indifference in the family circle of James Barnes. The agent of the reformation is a quiet little woman who passes on to her friends the principles she has learned from Christian Science. There is less obtrusion of this especial cult and more plain Christianity in the later

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books by this author, though the peculiar phraseology remains in use.

For the Allison Honor. By Harold Bindloss. The Frederick A. Stokes Company, New York. $1.30.

This story of character-building is admirably told. The development of a sense of responsibility in the hitherto care-free son of an honorable father, the difficult road he chose to walk, and his final success, are followed in detail, with many attractive and carefully arranged sidelights of men and place. The business world is not devoid of romance, nor is war the only field for displaying courage.

How It Happened. By Kate Langley Bosher. Harper & Brothers, New York. $1.

The author of "Mary Cary" continues to write pretty love stories which include very bright children of deep poverty who are able to solve lovers' misunderstandings and soften the selfish hearts of unobservant rich folks. There is much kindly feeling and there is also sound common sense in this pleasant and somewhat old-fashioned tale.

Big Tremaine. By Marie Van Vorst. Little, Brown & Co., Boston. $1.30.

A lonely, unloved son fled from his Virginian home under grave suspicion, and, having made his way to fortune, returned to save his mother from financial ruin and to bear undeserved blame. How John Tremaine gains love, achieves honor in his State, and is cleared of false accusations is told at length and with some degree of art, though the familiarity of the plot and the well-worked material do not offer any particular stimulus to the novel reader.

Woman in the Alcove (The). By Jennette Lee. Charles Scribner's Sons, New York. $1.

The inarticulate longings of an artistic soul are disclosed in this gentle story. An unobservant and practical husband is jostled out of his rut, and turns his attention to the dual nature of his quiet wife, to the profit of them both. The play of fancy over the little romance of married life is characteristic of this author.

Flame of Frost. By Alice Jones. D. Appleton & Co., New York. $1.30.

Full of adventure and frankly romantic is this tale of diamond-hunting in northwest Canada. It is well written and will hold the reader who seeks relief from every-day life and enjoys a mingling of exiled French nobility, Indian myths, and Canadian business enterprise, lighted up by pure romance.

Hoof and Claw. By Charles G. D. Roberts. The Macmillan Company, New York. $1.35.

Mr. Roberts writes animal tales that thrill without violating the known facts of natural history. These stories of the bear, the bison, the wolverine, the eagle (in a fight with an aeroplane), the "fisher of the chutes," and many other denizens of the woods or skimmers of the air, are good reading and will especially interest boys and young men. Paul Bransom's drawings have life and truth to animal types.

Insurgent Mexico. By John Reed. D. Appleton & Co., New York. $1.50.

Mr. Reed is a warm sympathizer with every attempt of the common people of all countries to gain self-mastery and throw off despotism. But he is also a faithful recorder of things seen and heard. None of the war correspondents in Mexico has got so close to the Mexicans themselves; he describes them as they are, without idealizing them or concealing their ignorance, brutality, or semi-barbarism. Emphatically his book is dramatic; his frequent use of the dialogue form of narrative gives an effect at times like that of a skilled fiction writer, while the abundance of incident and anecdote makes the book immensely readable.

Mr. Reed lived with the Mexican soldier and villager; he studied Villa at close range, and, more than any other writer, he gives us a clear idea of the character and temperament of the ex-bandit who has become a power in Mexico; for he shows how Villa makes himself at once adored and feared by his followers, how he has been able to hold them in hand and lead them to victory, how his ignorance and savagery have been in a way neutralized by his vigor, his resourcefulness in emergency, and his readiness to accept responsibility. Mr. Reed does not argue or preach; he simply pictures Mexico in revolution; his picture is by no means complete; one feels at times that it is a rapid fire of snap-shots, but it bears the marks of truthful delineation, and it is remarkably vivid.

Germany and the Next War. By General Friedrich von Bernhardi. Longmans, Green & Co., New York. $1.

This is a new and low-priced edition of General Bernhardi's remarkable book, first published in 1911. In The Outlook for September 9 last will be found, under the title "Germany's Object in the War," a summary of this book, which, as was then stated, not only forecast the coming war and asserted its necessity, but interpreted in advance the German war party's purpose and spirit. Nothing has done so much to convince Americans that the present war is the outcome of German militant dominancy as this book by a German officer of rank.

American Natural History (The). By William T. Hornaday. In four volumes. Fireside Edition. Charles Scribner's Sons, New York. $7.50.

Most of our readers know that Dr. Hornaday is the Director of the New York Zoölogical Park, and that long before he became so he had unusual opportunities for first-hand study of animal life. He is also a picturesque and entertaining writer, not too much bound down by scientific dignity to make a humorous comment or a homely illustration here and there. This great work on American natural history

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is emphatically a popular book, easy and agreeable to read by any one, young or old, who has any interest whatever in animal life. It is superbly illustrated, and is an honor to author, publisher, and American science. This new edition is vastly preferable to the old, if it were only because it is in four easily handled and easily preserved volumes; it has substantial additions and emendations, and takes account of the change in conditions in animal and bird life in North America during the ten years since the first edition appeared. This is a case where the hackneyed phrase, "no library should be without it," may be applied with exactness and positiveness.

Cathedrals and Cloisters of Northern France. By Elsie W. Rose and Vida H. Francis. G. P. Putnam's Sons, New York. 2 vols. $5.

We need not point out the special interest that the present war has aroused in this country and these beautiful old churches. Verdun, Coutances, Strasbourg, Metz (it will be seen that Alsace-Lorraine is included—is this prophetically?), Nancy, Saint-Dié—these names, taken at random as one turns over the pages, are in the columns of almost every daily paper. Rheims, however, is not included in the scope of the work. The pictures are especially rich in architectural details. Miss Francis is to be credited with the work of illustration, Miss Rose with the excellent descriptions. Like the previous works of these collaborators, the present volumes strike a happy combination of carefully gathered and skillfully imparted information with readable description.

Historic Homes of New England. By Mary H. Northend. Little, Brown & Co., Boston. $5.

The author is a specialist in old houses. She has visited many of the delightful old mansions of New England, and by agreeable description and abundance of fine photographic illustrations makes the reader almost at home in them. Legends and odd biographical and historical incidents help to make the work attractive. In physical form the volume is a model.

Women of Egypt (The). By Elizabeth Cooper. The Frederick A. Stokes Company, New York. $1.50.

The author of this popular description of the women of Egypt writes modestly, yet with the confidence of sympathy and first-hand observation. She makes no claim to more than such knowledge as can be gained from a comparatively short stay in Egypt, but she realizes that she has the advantage over hurrying tourists, whom she regards with pity and some scorn. She kept house in Cairo, visited to some extent Egyptian households, and was received in Bedouin homes. Her judgment is sane, and her breadth of view is not weakened by the too frequent sacrifice of the principles rightly held among Western peoples. The style is easy, with agreeable illustrations and some excursions into native tales and superstitions. No better book could be found to give to those who are beginning to wake up from their provincial attitude toward the people of the East. A large number of photographs taken by the author give point to her narrative.

Grammar of the Greek New Testament in the Light of Historical Research (A). By A. T. Robertson, M.A., D.D., LL.D. The George H. Doran Company, New York. $5.

This is a noble specimen of American scholarship, and a timely one. For the second time in a half-century a standard work on the present subject now makes way for another required by the advance of knowledge.

Until recently New Testament Greek was regarded as a distinct variety of Greek. That it is the common vernacular Greek of that day, everywhere in use as the world-language of the Roman Empire, has been abundantly demonstrated by Deissmann from numerous inscriptions and a multitude of Egyptian papyri. Of the nearly 5,000 words in the New Testament vocabulary not more than fifty are found to be distinctively Biblical or Christian. Apostles spoke and evangelists wrote in the language then most widely adapted for literary, commercial, and colloquial use. Thus the New Testament was a book for the common people. A literary style appears especially in the writings of Luke, Paul, James, and in the Epistle to the Hebrews, while the ruder speech of less educated writers is found in such books as 2 Peter and the Revelation of John.

Professor Robertson is widely known by his "Short Grammar of the Greek New Testament," now translated into four or five European languages—a manual for beginners. His present work is for advanced students. Its introductory chapters exhibit grammar as quite different from the popular notion that it is concerned only with rules and forms of correct speech. The historical method of studying it shows it to be a branch of social science, concerned with the life of the people as expressed in their speech.

The outstanding feature of this historical treatment of grammar is in syntax. Here, as Professor Robertson remarks, the logical method of the older grammarians "has turned the pyramid on its apex, and has brought untold error into grammar," especially in treating of the Greek cases. To this branch of the subject over eight hundred pages are given, and open questions for further investigation still remain.

Professor Robertson's monumental contribution to the advancement of sound learning and a more accurate interpretation of the earliest Christian literature has given his countrymen an occasion for justifiable national pride.

Christianity and the New Age. By George Preston Mains. The Methodist Book Concern, New York. $1.50.

Under this title Dr. Mains takes an inspiring survey of the social, industrial, and religious

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movement of recent times for the furtherance of the ideal social order as the kingdom of Christ. He sees great gaps still existing between that ideal and its achievement. Making full account of the various hindrances yet to be overcome, he emphasizes the potency of the overcoming factors now working toward the achievement of prophetic hope. Well-balanced criticism, constructive thought, a clear and energetic style, and an optimistic outlook characterize the volume. Some sentences are prophetic of the judgment now falling on "barbarous systems of world militarism;" other sentences would have been qualified if written in view of that. Dr. Mains devotes a noble chapter to the "Divineness of Man." More of this than he deems possible in this life would seem possible in view of the ages through which the earth will be habitable—"the world to come" referred to in Hebrews ii. 5, R. V. The same comment may be made on Dr. Mains's thought of "the incomprehensible Christ." While civilization is still unfree from barbarism, it is too soon to pronounce the uncomprehended "incomprehensible." This is not Pauline; see Ephesians iv. 13.

Proof of God (The). By Harold Begbie. The Fleming H. Revell Company, New York. 75c.

In this, as in his previous writings, Mr. Begbie shows high qualities. The proof here undertaken is the *reductio ad absurdum* sometimes employed in mathematics—proving an affirmative by proving the absurdity of its negative. This process is made more interesting by putting it into the Platonic form of a dialogue between Mr. Begbie and his friend Rupert. Rupert is a Member of Parliament, a hater of democracy, a materialist and atheist. Their conversations lead on from the question, "How did Life begin on this planet?" to the discussion of evolution, hypotheses, a knowable God, and personality. Mr. Begbie holds with Bergson that Life is aboriginal and self-existent in God. Rupert doesn't capitulate, but begins to get his eyes open and shows signs of weakening. The impression made on him is followed up by a letter on the tendency of modern thought under the lead of Eucken, Bergson, Troeltsch, Höffding, and other such. Midway in the series of conversations is a letter showing the falsity of the claim that the "leading scientists are irreligious or antichristian." 'Tis a little book, but meaty.

Philosophy: What Is It? By F. J. Jevons, Litt.D. G. P. Putnam's Sons, New York. $1.

These lectures to a class of British working men and women are a highly interesting undertaking to show philosophy as a concern of practical life. Professor Jevons has admirably simplified and illustrated his course of thought from point to point, starting with his definition of philosophy as reflection upon human experience as *a whole*, what is its meaning, and what the good of it all. He insists throughout that sound philosophy must be practical, aiming at truth to be lived on and acted by. By this test he shows the insufficiency of all theories except that which his discussion develops. Experience is a constant process of being and doing; it is a whole, whose ultimate reality is a perfect Personality in whom we live and move and have our being.

Materialistic and atheistic philosophy, as expounded by Haeckel's school, has spread widely in the ranks of the industrial army. That this antidote to it has been supplied by request of a branch of the Workers' Educational Association is one of the hopeful signs of the time. Not for them only; to any others who are disposed to begin acquaintance with philosophy on easy terms no simpler introduction could be given.

THE READER'S VIEW

CONCERNING FUNDAMENTALS

I was much interested in your editorial which appeared in a recent issue on "The Fundamentals." I have read with profit several volumes of this publication.

In your article you speak about substituting a system of doctrines for a life of right living, as though that were the object of "The Fundamentals" and of the conservative theologians. Who, if you please, would substitute a system of doctrines for right living? I have been attending evangelical churches for a number of years and have read a great deal of evangelical reading, yet never have I heard such a thing even suggested.

In our city (Scranton), last spring, we had a great evangelistic campaign, under the leadership of that remarkable man, Billy Sunday. In those meetings something like fifteen thousand persons were converted, the most of them being men; many of them were from the worst element in the city: drunkards, wife-beaters, thieves, gamblers, and the like. These men gave up their evil ways, and are to-day leading sober, honest, and useful lives. Not only are they endeavoring to do what is right now; they are, so far as possible, righting the wrongs of the past, such as paying old bills that the merchants had given up hope of ever collecting. Business men have been greatly benefited. The only business that has suffered because of the campaign is the liquor business; in our county twenty-nine thousand gallons less whisky were sold in the six months following the revival than in the corre-

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sponding six months a year ago. Now, what is it that has brought about these wonderful results? It was the preaching of these very doctrines which we find in "The Fundamentals." Never, for a single moment, did Mr. Sunday advocate belief in any system of doctrine as a substitute for right living. But he did preach the doctrines which orthodox Christians hold to be fundamental; and when men received these truths into their lives, instead of becoming a substitute for right living, they became an inspiration to it. The preaching of these doctrines has ever had the same result. In St. Paul's words, which you quote, he exhorts those to whom he wrote to live soberly, righteously, and godly in this present world. Why should they so live? what motive was there? Paul adds, "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Because they believed these doctrines, which St. Paul had taught them, they did lead sober and righteous lives. In my observation, I have noticed that the people who deny ungodliness and worldly lust, and who live soberly, righteously, and godly in this present world, are those who hold most steadfastly to the importance of these doctrines, regarding them as fundamental. It looks to me as though right living is the result of right thinking or belief in right doctrine.

I trust that you will permit me to express my appreciation of "The Fundamentals" through your paper by publishing this letter. I have always found The Outlook very fair in this regard, its willingness to print the other person's point of view.

JOHN G. MOFFAT.

Dunmore, Pennsylvania.

[See an editorial reply in this issue.—THE EDITORS.]

SMALL FARMS AND LARGE

In your issue of September 2 there is an editorial note on "German Supremacy in Agriculture," which, I believe, is misleading. It is true that the Germans, by reason of the very limited area of tillable land per person, have been obliged to practice an intensified system of agriculture which has enormously increased their production per acre. Learning of this fact, many persons in this country, inexperienced in farming, have been loudly advocating "small farms." They insist that the great ranches and plantations of the South and West shall be cut up into small farms that we may farm more intensively, according to the German plan. They forget that large farming enterprises, like large industrial enterprises, can be operated more economically and produce cheaper staple commodities than small enterprises. Thus wheat, sugar, and corn, and shoes, steel rails, and cotton goods, are most cheaply produced on a large scale. To the argument that employees on the big farms are like the serfs of feudal times, I would answer that there are thousands of farm laborers who could not operate a farm profitably themselves, but who would be happy and prosperous on a great plantation operated under a profit-sharing plan.

Small, intensively tilled farms in the United States would be limited to the production of vegetables, fruit, and poultry, which are most economically produced on a small scale. What the German farmers have accomplished in intensive farming is only an assurance to us that, when the time comes, there are agricultural methods that our farmers can use to produce five times as much per acre as they are now producing. At present any attempt to produce staple crops on small farms would result in a decided increase in the cost of living.

STANLEY F. MORSE,
Superintendent Agricultural Extension Service.

Tucson, Arizona.

WHO IS RESPONSIBLE?

In an editorial of The Outlook of September 30 headed "Who is Responsible?" the conclusion is reached, "History will hold Austria-Hungary and Germany responsible for the terrible tragedy which is now spreading desolation throughout Europe." This condemnation seems to be pronounced somewhat prematurely, at a time when it has not been possible to digest carefully the data at our command. Indeed, it must appear the more premature as it is associated with extravagant praise of Sir Edward Grey in the rôle of an apostle of peace, a rôle which, for instance, Ramsay M. MacDonald, a Member of the English Parliament, does not think Sir Edward Grey has played with any too great an effort. Neither does it appear that at least two members of the English Cabinet were imbued with the necessity of England's participation in the war. You may be justified in not attaching great weight to the reports emanating from Berlin with regard to the efforts of the German Government for a peaceful solution of the Austro-Servian controversy—efforts interrupted, as many believe, at a moment of possible success by the duplicity of the Russian Government. You may not give credence to the reports showing the events going on in Belgium before its neutrality was violated, or to such documents as, for instance, the letter of M. de l'Eschaille, the Belgian Chargé d'Affaires at St. Petersburg, and naturally any man may construe the data at his disposal as he sees fit. But the editor of a responsible magazine should be a little wary in pronouncing judgment in such momentous events as are now going on, and should not anticipate the dictum of history, which at a more opportune moment will be amply capable of dealing with its own questions.

Dr. SAMUEL AMBERY.

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BY THE WAY

A prominent New York City hotel has placed in its lobby a bale of cotton with this inscription on one side: "Cotton Good as Gold! Cotton warehouse receipts accepted by the Hotel in payment of room accounts." On the other side this appears: "Why don't you buy a bale of Cotton and help the South? Inquire at office," etc. The bale of cotton is generally surrounded by an interested throng of possible buyers.

Warring nations differ even as to the names they give to great battles. The Battle of Waterloo is known to the French as the Battle of La Belle Alliance; the Austrians call the Battle of Sadowa the Battle of Königgrätz; the Battle of Bull Run, so called in the North, was to the Confederacy the Battle of Manassas. A writer in the "Youth's Companion," noting this fact, says that the explanation is that battles usually take their names from a prominent landmark occupied by an army, and of course these differ with each of the opponents.

The best endeavors of the best architects in America, says "House and Garden," are found in the houses they have built for themselves, unhampered by the crude desires of whimsical owners. No profession, according to this magazine, is so limited by its clients as is that of the architect; he must tolerate changes that often entirely destroy the unity of his work. "House and Garden" plans to make a book that will show what the architects can do when they have free scope, as in the building of their own houses.

The navy-yard at New Orleans is to be reopened, it is announced, as the Secretary of the Navy believes that it will be a matter of economy to send the gunboats and other war vessels which are kept in Mexican waters to New Orleans for repairs, instead of assigning them to a Northern yard.

Under the title "Our Cultural Humility," Randolph S. Bourne, in the "Atlantic Monthly," deprecates America's indifference to its own art and philosophy. Here is a sentence from his article: "In the music of MacDowell, the poetry of Whitman, the philosophy of James, I recognize a national spirit, '*l'esprit americain*,' as superbly clear and gripping as anything the culture of Europe has to offer us, and immensely more stimulating."

The term "sheet anchor," according to a nautical journal which endeavors to explain the derivation of some sea phrases, should really be "shoot anchor," for its purpose is to be shot out in an emergency; the "dog watch," which is instituted to secure a change of the daily routine, is a corruption of "dodge watch;" "jury mast" comes from the French *jour*, day, such a mast being rigged only temporarily, or for one day. Ingenious guesses, these, which the dictionaries neither confirm nor refute.

The German auxiliary cruiser Cap Trafalgar, which was sunk by the Carmania off the coast of Brazil, is described as having been in a class by herself in the River Plate service, the luxuriousness of her appointments being unsurpassed. She was completed only a few months ago. These fine merchant vessels usually have no chance when they meet a rival of superior armament, and especially when a war cruiser overhauls them, for they are extremely vulnerable.

Some one makes a suggestion for the "efficient kitchen" to the effect that the housewife can provide herself with a convenient twine-cutter by getting her "handy man" to file the inner side of a common screw hook to a cutting edge. The hook may then be screwed into a convenient place, and the twine can instantly be severed by drawing it over the sharp edge.

An enterprising farmer wins a prize from the "Progressive Farmer" for his method of straightening a crooked creek. By means of ditches which required the work of two teams only three days, he asserts, with some additional work in the cutting of timber, he shortened a creek whose channel had been two miles long until it was less than half a mile in length. A field which had been cut into twenty-three parts was in this way reduced to two sections only, with great advantage in its cultivation. Needless to say, this feat was not accomplished on a New England farm, but on the "sandy bottoms" of Texas.

The stores of Paris that are still doing business, even the big department stores, are reported now to be closed for an hour at noon, because there are not enough clerks left for one to relieve another at lunch time.

The philosopher's dictum, "Whatever is, is right," is brought to mind by the statement that the extermination of tigers in some parts of India has resulted in a vast increase in the number of wild pigs, with consequent destruction of the natives' crops. The philosopher's saying may be open to question, but it is certainly true that whenever the "balance of nature" is disturbed unlooked-for results follow.

Mark Twain, though dead, lives again in the pages of "Harper's Monthly" for October, in "A Scrap of Curious History." The contribution, written in 1894, is tragic, not humorous; it tells of the early days of abolitionism in a small town of Missouri. The narrative has its bearing on attempts to suppress Socialism.

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